A

Briefe Deſcription of Hieruſalem and of the Suburbs therof,

as it floriſhed in the time of Chriſt.

Wherto is annexed a ſhort Commentarie concerning *thoſe places which were made famous by* the Paſsion of Chriſt, and by the Actes of holye men, confirmed by certeine principall Hiſtories of Antiquity.

Verie profitable for all Chriſtians to read, for the vnderſtanding of the ſacred Scriptures and Ioſephus his Hiſtorie.

Hereunto alſo is appertaining a liuely and beawtifull mappe of Hieruſalem, with Arithmeticall directions, correſpondent to the numbers of this Booke.

Tranſlated out of Latin into Engliſh *by Thomas Tymme Miniſter.*

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1595.

To the right honourable Sir *Iohn Puckering*, Knight Lorde Keeper of the great *Seale of England, Thomas Tymme, wisheth* increase of honour here, to Gods glorie; *and perpetuall felicitie in the worlde to come.*

Forsomuch as (right honorable) *Ierusalem*, the citty of our God, euen vppon his holy mountaine the ioy of the whole earth, and the Cittie of the greate King, that faire and most auncient Cittie, by a speciall prerogatiue is by God him selfe bewtified aboue all other Citties: and was therefore the cheefe, most noble and famous Cittie of the worlde: Many trauellers and Pilgrimes, haue at sundry times both in Mappes and histories, described the same. By the aduantage of whose laboures therein, now of late one *Christien Adrichom*, hath per-

formed a moſt liuely deſcription, and in the Latine tongue enriched with diuers antiquyties. The profit that might come hereby to my countrimen of the vulgar ſorte, both for the better vnderſtanding of the ſtory of the Bible, where *Jeruſalem* and the partes thereof are often times mentioned, and alſo for the ready conceauing of *Joſephus his hiſtory*, moued me to tranſlate it into the engliſh tongue: And the book thus tranſlated, with the charts expreſſed in naturall coloures, I haue preſumed to dedicate vnto your honour. And bicauſe the maiſter workeman in this new plat of ould decayed *Jeruſalem*, hath left behind him ſum rubbiſh and reliques of the Romiſh ſuperſtition, I haue in ſome meaſure purged and ſwept the ſtretes and corners of the ſame, with the broome of truth, and carying them out by the Scouregate haue layed them on the Leyſtall of obliuion. My paines herein taken, though not ſo great, as the laying of *Ieruſalems* foũdation, or the raiſing of a chief corner ſtone or the ſquaring & finiſhing any part of this exquiſite plat: yet ſuch it is, as euen in the meaneſt degree of a poore labourer, that doth but ſweepe the ſtreetes, I moſt humbly beſeech your honor to accept as a ſmall mite

of

of my good will: The which I gladly offer, to the ende, that amidſt the greate burdens of your moſt weighty affaires, your honour beholding this moſt braue cittie, adorned with ſo glorious a temple, and contemplating the paſſion of our ſauiour Chriſt therein, may be delighted and recreated: And further, that viewing this terreſtriall cittie, whoſe glory is now vaniſhed, may thinke ſtill as the Apoſtle did ſay, *Non habemus hîc manentem ciuitatem*, and ſo aſpire to that heauenly *Jeruſalem*, garniſhed and full ſtored with all manner of delights which abideth for euer: wherein *I* doo moſte humbly and hartely wiſh your good Lordſhip a moſt happie reſidence, after you haue performed your moſt honorable courſe in this life, in the ſeruice of your country, the pleaſure of your prince, the generall benefit and comfort of your own ſoule.

Your Honors moſt dutifull
to command,

Tho: Tymme.

The Preface.

FOrſomuch, the truth of hiſtorie, is the foundation of faith, and of ſpirituall vnderſtanding, (Chriſtian Reader,) and the hiſtory of things donne, blinde and imperfect, without the knowledge of places, the which knowledge giueth muche light, both to the truth of hiſtory, and alſo to the ſpirituall interpretation thereof: therefore I haue thought good to obſerue two things with great diligence in this worke. Firſt that I might portray and ſet forth the true and liuely Image of Ieruſalem, of all other citties the moſt glorius and famous throughout the whole world, whereof mention is made in ſacred and in prophane hiſtories, as it floriſhed in Chriſt his time; and alſo the forme of the temple, (the fame whereof hath beene extolled aboue the heauens, and was worthy of eternall memory) by the ſacred Scriptures, by approued writers, and by auncient tradition of faithfull and truſty men, in a liuely plot, or map, moſt equiſitly drawn, together with the names, originalls, ſituations, and formes of euery place, and the moſt worthy hiſtories concerning the ſame, with all breuity. Secondly, that I might rightly diſpoſe the places of Chriſt his paſſion, and repreſent euery thing which he ſuffered in euery place, euen as if they were now donne before our eies: and ſo repreſented that I might, explaine it with plainenesſe and breuity. For hereby, all thoſe thinges which he ſuffered for our ſakes, wilbe both more plainely vnderſtood, and alſo more profitably remembred. But peraduenture there wilbe ſome which will miſlike this our endeuour, and the rather bicauſe we haue many thinges by tradition of elders: to whom I anſwere out of Saint Hierom where

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he saith, That ecclesiasticall traditions, which are no hinderance to faith, are so to be kept, as they were deliuered by the auncients. *In the meane time I will not say, that they are too rash & too too wicked, which wil deny that thing, which hath beene godly receiued at al times and of all men. So many of vs therefore as washed with the bloud of Christ, do beare his name and are called Christians, if our faith be aunswering to our name, and our life not disagreeing from the truth, hoping to be saued by the merits & grace of Christ our sauiour, let vs beleeue that, which incorrupt and reuerend antiquity hath left, let vs in no wise depart from those thinges which our aunce stors haue celebrated without superstition, and which by the consent of the whole worlde, are come euen from them to our hands, and with thankful godlines, and godly thankfulnesse, let vs call to minde those places oftentimes, which may put vs in remembrance of the passion of Christe: to which places this mappe will leade vs, as it were by the hande: and with the eies of faith and of our minde let vs looke vpon the same sonne of God, and inwardly behoulde him, who being vrged with the great loue of our saluation, hauing finished his laste supper in the parlour of Sion and being come into the Garden of Oliuet, prayed and swet bloud, through the anguish and greuous consideration of the Imminent afflictions. Immediately hee was betrayed by the most wicked Iudas; he was taken, bounde, and thrust forward by the Iewes, euen as a lambe by the woolues, most cruelly amidst the noise of clamors and weapons, and then was ledde to the house of* Anna *the high priest: There hee was stricken: From thence hee was drawne to the pallace of* Caiphas: *in the same, hee was falsely accused, condemned, spyt vpon, blindfolded, buffeted with fistes, and sundry waies all the night scorned and afflicted. In the morning he was violently caried through the midst of the cittie to the house of* Pilate. *From thence he*

Hier. to. 1. Epist. 28. ad Lucinium.

he was led to the pallace of Herod *and accused againe, despised of him, mocked, & apparrelled like a foole in a white garment, & brought back again by another way of the city to* Pilate. *There again he was accused of many faultes, stripped, and greuously whipped, cloathed with purple, crowned with thornes, dyuersly derided, spitted vppon, buffetted with fistes and stricken with a reede. and being thus misused, was made a gazeing stocke to the people and adiudged to death. Then he was loden with a heauie crosse, and in the sight of all the people, with greeuous and bloudy steps hee was drawen, punched: and vrged by the furiouse violence of the soldiers, through a great parte of the cittie, and by the gate of Iudgement out of the cittie, by a harde and stoany way, euen vnto mount,* Caluarie. *And being come thither he was stripped againe, and being both faint and weary, was refreshed with gaule in stede of drink: and about high noone he was fastened to the crosse, & so lifted vp on high. And hanging on the crosse by the space of three howers, was derided with taunts & reproachfull woordes: being thirstie, they gaue him vineger to drinke. Finally he which could saue the world with one drop of his bloude would needes bestowe vppon vs by the fiue Riuers of his woundes, his life, with all his bloude. A figure hereof was that brasen serpent, which moses caused to be exalted in the wildernes. To this spectacle also our heauenly father calleth euery faithfull soule,* Come forth *(saith he)* ye daughters of Sion, and see king Salomon, *Naye one farre greater then* Salomon. *In like manner Christ hanging on the crosse crieth out* O all ye which passe by the way, behould and see, if there be any sorrow & greefe like myne. Cant. 3. Lament. of Ieremy 3.

And not onely to the consideration and meditation of these things, but also to the Imitation, God in the holy Scripture exhorteth vs in these woordes (spiritually interpreted) saying, Looke, & make all thinges according

to the example or fashion which was shewed thee in the mount. *For all the precepts of life, which our sauiour taught all the time of his preaching, as well by word as by example, the same he expressed in himselfe in one day of his passion: Wherefore if we would follow Christ, not onely in woorde but also in woorke, we may, by his liuely crucified Image on mount Caluarie, as it were out of a goulden booke intituled with the noble title of three most principal languages, written with the quils of the speare, of the nails of the thornes, and of the whippes, in the most pure parchment of the Immaculat lambe, and with the purple bloude of the same, both learned and vnlearned, learne easely & breifly, perfect theologie, the most wholesome remedies of Phisicke, the full knowledge of Lawe and of Iustice, the science of liberall artes, of true humilitie, of obedience, of pietie, of charitie, of patience, finally of all manner of vertues, and of thinges most perfect: and may also bee inflamed and drawen to loue and to follow Christ. Thus the blessed virgin, standing nere to the crosse of Christ, did not onely with bodely eies, but also in hart, through faith (which wauered not in her) behould the woundes of her sonne and seriously thinking thereon, was so comforted, that now, as* Ambrose *saith she was prepared also to die for the good of mankind. So saint Ihon both seing the side of Christ opened with a speare, bloude with water comming foorth of the same, and also giuing testimonie thereunto, did by the meditation thereof so greatly profite, that at the last he became a most perfect diuine, and a soaring Eagle to behoulde the most holy Trinitie. So the Theefe, when he sawe and hearde Christ Iesus crucified, in continently tourned vnto Christ, and confessing him, he made the punishment of murder martiredome, and chaunged the crosse for Paradice. So also the* Centurion *by this spectacle, receaued so great strength of faith, that vnder the crosse he was made a famous*

Exod. 25. Heb. 8.

Ambrose in Luc. ca. 23. Iohn. 19.

Luk. 23, Hier. to. 1. Epist. 13. ad Paulinum.

Mar. 15.

mous confessor of Christ, and further (as Chrysostome *saith) was afterwarde crowned with* Martyredome. *Moreouer* Thomas *beholding & touching the wounds of Christ crucified, was so illumined with faith, that hee plainly and openly professed Christ, to be both his Lord and his God.* Chrisost. in Mat. ca. 27.

This beeing so, and loue procuring loue, euen as the loadstone draweth Ironne: who is hee, I pray you, whome so vehement loue of Christ, nay rather a heate and flame will not affecte, kindell, and sette on fier? Who is he when at the death of Chirst all creatures do suffer with him, the Sunne darkened, the vaile of the Temple rent in sonder, the earth quaking, Rockes breaking, graues opening, and the deade arising, who and what is hee (I say) that will not woonder, and that will not be abasshed? Onely Adams children, for whose cause he died are not moued with this so great a benefite.

The Adamente, that most harde stoane, is mollified with the bloude of a goate: Iron with the heate of fier is made softe: but the hartes of Christians more harde then Adamant or Iron, are not mollified with the bloude and fier of Christ. but do crucifie afresh vnto themselues the sonne of God, and do tread vnder their feete the bloude of the testament. Heb. 6. 10.

What I pray you can be more beseeming, more meete, more Iuste, and more profitable for vs, then to loue againe him that so loueth vs, and Imitate him whome wee loue? For if any thing herein seme harde, if any thing greuous, that thing, loue, the sweete yoke of the Lord, maketh light and easie, for all labor is light, to him that loueth, according to that notable sentence of that auntiente father saint Gregory, Nihil adeo graue est quod non æquanimiter toleretur, si Chrsti pasio, ad memoriam reducatur. *There is nothing so heauy & burthensome but the same*

is willingly borne, if so be the passion of Christ be remembered.

For we will indure all thinges with patience as light and easie, if we call to mynde what hard wordes, harder stripes, and most harde paines and afflictions, he suffered for vs, whose heade was crowned with thornes, his eyes blinde foulded, his eares filled with reproaches, his mouth with gaule and vineger, his face polluted with spitting, his cheekes brused with buffetting, his kneese shaking, his shoulders laden with the crosse, his hart replenished with sorrow his bodie torne with whippes, his members racked, Exod. 15. *his handes and feete bored, to be breefe from the crowne of the heade to the soales of the foot, he sustained an Innumerable sort of woundes and sorrowes. Wherefore as the waters* Mara, *being sometimes bitter, were made swete by* Moses, *at what time he cast wood into them: euen so all our tribulation, if we patiently indure the crosse of Christ, will waxe sweete, and the gaule thereof will: tourne into honny. For by the meditations of these afflictions of our sauiour, faith is illumined, hope strengthened, charitie inflamed, and all vertue increased. Wherefore saint Augustine a light of the Church, no lesse truly then godly, prouoking vs by very forceable woordes therevnto: saith thus,* Behould the woundes of him that hangeth, the bloud of him that dieth, the price of the redemer, the scarres of him that ryseth: His heade boweth to kisse thee, his hart is opened to loue thee, his armes stretched abroad to imbrace thee, his whole bodie set forth to redeeme thee. Consider what and how greate ihese thinges be, waigh them in the ballance of your heartes, that hee may be wholy fastened in your hartes, who for vs was wholy fastened on the crosse. *Thus far* Augustine. *So that it is not enough to meditate of these thinges once: but it is profitable to thinke vpon them often: yea the oftener the more they auaile and profite. In the wholesome con-*

Augustin. in lib de virginitate.

templation

templation of whose passion, although we profite much, yet we shall neuer attaine to the perfite knowledge thereof, but there will remaine still somewhat that we may seeke for, the full knowledge wherof is reserued to our heauenly countrey. In the meane tyme, let vs contemplate in these thinges day and night, in these things let vs recreate and busie our selues. In these let vs watch, in these let vs sleep, yea to die in the meditation of these things, is most Christian, and auaileable to euerlasting saluation.

Places of holy Scripture to the *praise of IERVSALEM.*

Lamenta. II.

Is this the citty of perfit bewty, the ioye of the whole earth.

Ezech. V.

This is IERVSALEM, I haue set it in the middest of the nations & countries, ỹ are round about her.

II. Cron. VII.

I haue chosen this place for my selfe, to be a house of sacrifice.

Isaias. II. Micheas. IIII.

The Lawe shall go foorth of Sion, and the woorde of the Lord from IERVSALEM.

Apocalips XXI.

I sawe the holy Citiie, new IERVSALEM, come downe from God out of Heauen, prepared as a bride trimmed for her husband.

Tobit. XIII.

O IERVSALEM the holy Cittie, many nations, shall come from far to the name of the Lord God, with giftes in their hands, euen gyftes to ỹ King of heauen:

all generations ſhal praiſe thee, and giue ſignes of ioye. Curſed are all they which hate thee, but bleſſed are they for euer which loue thee. Reioyce and be glad for the children of the iuſt: for they ſhall be gathered and ſhall bleſſe the lord for the iuſt. Bleſſed are they which loue thee, for they ſhall reioyce in thy peace. Bleſſed are they which haue bene ſorrowfull for all thy ſcourges. For they ſhall reioyce for thee, when they ſhal ſee all thy glorie and ſhall reioyce for euer. Let my ſoule bleſſe God ẏ great King. For IERVSALEM ſhall be built vp with Saphires & Emeraudes, and thy walls with pretious ſtoanes, and thy towers & thy bulwarkes with pure gould. And the ſtreetes of IERVSALEM ſhalbe paued with Berall, and Carbuncle, and ſtoanes of Ophir. And all her ſtreets ſhall ſay, Halleluiah, and they ſhall praiſe him ſaying, bleſſed bee God which hath extolled it for euer,

Thomas Newton to the *louing Reader.*

THat ſtately place, that princely bowre
that ſeate of mightie *King*,
That floure of Beniamin his tribe,
whoſe fame through world did ring,
Ennobled with ſuch royall ſtiles,
and titles of renowne,
And ouer worldlie citties all
moſt meete to weare the crowne;
Loe, heere preſented is to Viewe
in ſuch good currrant ſort;
As no penne heretofore perform'd
or made thereof report.
So that wee neede not now to runne
or gad from place to place,
In daungers great, through countreis ſtaunge
to trie or know this caſe.
That braue eſtate which earſt it had,
is now (alas) defac'de.
King dauids houſe, and temple now
is quight and cleane diſgrac'de.
Yet ſitting ſtill with booke in hand
we here may plaine beholde
The ſtate of ech thing as it was,
in times that were of old.
Where Chriſt did preach, where Chriſt did ſuppe,
where Chriſt did faſt and pray,
Where Chriſt was caught, where chriſt was whipt,
where theeues did him betraye:
Where he a precious raunſome paid
for man who had offended;
Where he was buried; where he roſe,
and eke where he aſcended.

Where

Where *Annas* kept his pompous court,
where *Caiphas* palace ſtoode;
Where wicked *Pilate* dwelt, that did
condemne moſt guiltles blood.
This and much more is here diſcourſt
by him that both had read
And ſeene with eye, full thirtie yeeres,
where hee his life had lead.
Whoſe worke and paines as they deſerue
much thankes and hartie praiſe.
So Timme his guerdon well deſerues
of all men in theſe daies.
Aſwell for heere acquainting vs
with this rare worke of skill,
As alſo for his other paines
that paſſed haue his quill.
Who like a candle waſtes himſelfe
in giuing light to others?
Moe ſuch God graunt to take like care,
to helpe their Chriſtian brothers.

Thomas Newton.

A BRIEFE DESCRIPTION OF IERVSALEM AND THE SVBVRBES THEREOF AS IT FLORISHED IN THE TIME OF CHRIST.

I

Eruſalem the elect Cittie of God, holy and moſt glorious, built vpon the holy mountaines, excelling all the cities of the world, as well by the loftineſſe of the ſeate, as by the moderation and temperature of the heauens, and fruitfulneſſe of ſoile, was ſituated in the mideſt of the whole worlde, and of *Iudæa*, as it were in the very center and heart of the earth. And being as a Queene amongeſt all other neighbour citties, had the preheminence as the head ouer the body, and ſhined as the ſunne abone others in ſumptuouſnes and glorious buildings: hauing ſuch ſurpaſſing excellency, ſhe was by a certaine ſingular priuiledge in time paſt, the onely place which God had choſen to himſelfe: and was a figure not only of euery faithfull mans ſoule, but alſo of the

The originall places frō whēce this cōmentary is taken and where more is to be red.

Pſalme 47. and 86.

Math. 4. 5.

Pſalm. 73.

Ezech. 5.

Ioſeph. lib. 3 de bello Iudaico. cap 2.

Deu.16.17 Pſal.47. *Tren.2.* elect Church of Chriſt militant vppon earth, and of that bleſſed triumphant Church in heauen. A cittie of perfect beautie: the virgin of the worlde, the paragon of all the Eaſte, and the ioye and reioycing of the whole earth.

This cittie was builded about the yeare from the creation of the world, two thouſand twenty and three, in the time of *Abraham*, by *Melchiſedech* the Kinge. In hebrue it was called SALEM; and in Greeke SOLYMA: and it ſeemeth that hee poſſeſſed the ſame fiftie yeares. The which afterwards the *Iebuſites* enioyed, who ſprang from *Iebuſi*, the ſonne of *Chanaan*: of whome it was called for a time *Iebus*, and *Iebuſæum* at what time *Ioſua* ſlue the King thereof. And the *Iebuſites* helde the ſame, eighte hundred and twentie foure yeares, who truſted ſo much to the ſtrength of their cittie, that when king Dauid aſſailed the ſame; in contempt of him and of his army they placed vpon their walles, the blind, the halt, and the maimed, ſaying that theſe were ſufficient to beate backe the enemy.

Gen.14. *Ioſ.l.7,an. Iud.cap.7. & l.7.Bell. Iud.ca.18.* Gen.10. Ioſua.10. 15.&18. Iudg.1,19. 2.kings 5. 1.Cron,11. *Ioſ.l.7.an. cap.3.*

But when Dauid through Gods helpe enioyed the cittie, the *Iebuſites* being expulſed, hee reedified the ſame rounde, fortified it with a caſtle, dwelt therein, and made it the *Metropolitan* cittie of the whole prouince of *Iudæa*, and the heade of all the kingdome, and from thence foorth called it *Ieruſalem*, as it were *Iebuſſalem* the letter b. (to make the better ſounde) tourned into r. Notwithſtanding there are ſome which write, that it is called *Ieruſalem*, of the magnificent temple which Salomon builte therein, as it were *Hieron Salomonis*. For the Greekes call a temple ἱερόν. In continuance of time Salomon and other kings of *Iudæa* greatly enlarged the ſame, and ſo fortified it with moſt ſtrong gates, towers, walles, and trenches,

Hier.to.3. de loc.Heb. lit,1. Euſ.Euãg. præp.li.9. 3.Reg,3.5. 6.9,10.7. *Ioſep.lib.8. Ant.cap,2, & 5.*

trenches, and ſo adorned it with a temple, with pallaces, and with moſt exquiſite buildings, that among other cities it was a miracle of the whole world, and is therefore more honoured with ſilence, then with all that can be ſaid concerning the ſame.

In this glory and excellency, *Ieruſalem* floriſhed foure hundred ſeuenty and ſeuen yeares, as if it had beene an earthly paradiſe, being in compaſſe round about, ſixe miles and two hundred and fifty paces. And by the wall and circuit of the cittie, there was a ſtony trench or vaulte threeſcore foote deepe, and in bredth two hundred and fiftie, wherein was abiding, about one hundrerh and fiftie thouſand men. But when the wickedneſſe of the Princes and people not only had profaned the temple with the abhominations of Idols, but alſo had filled the cittie euen to the full with innocent bloud moſt cruelly ſhed, the cittie together with the temple, Princes, and people by the iuſt vengeance of God, was by *Nabuchodonoſer* kinge of *Babilon* (but Gods whip) ſo vtterly ouerthrowne, and deſolated threeſcore and ten yeares, that *Sion* was plowed vp like a field, and *Ieruſalem* was become as a heape of ſtones, and the mountaine of the temple, as it were the height and top of woods, ſo as in the meane time (as *Hierom* witneſſeth) that neither ſo much as a bird, nor a beaſt, could flie, or paſſe through the ſame.

Ioſ. con. Apion lib. 1. *Strabo. geograph. li. 16.* 4 Reg. 16. 21. 24. 25. 2. Cron 28. 33. 36. Mich. 3. *Ierem.* 25. 26. 29. *Hier. tom. 3 trad. Heb. in 2. par. 15* 1. Edr. 1. 2. 3. 4. 5. 6. *Neem.* 1. 2. 3. 4. 5. 6. 7.

Afterwards the temple only being with much a do and very hardly builded, wanting gates, towers, and walles, was inhabited againe by the Iewes (retourning out of the captiuity of *Babilon*) threeſcore yeares.

Moreouer within the ſpace of two and fitie dayes, *Nehemia* incloſed it in compas three miles and ſeuen hundred and fity paces, with gates, towers & a ſtrong wall: and afterward, the ſame being bewtified by the

1 Mach. 12. 13 & 14. *Ioſ. 6. be. 6.*

Machabees, by *Herod*, and by others very ſtately, with publique and priuate buildings, recouered the former dignity, being very famous and populous by the ſpace of fiue hundred and foure and twentie yeares: hauing in it many narrow ſtreetes, by reaſon of the exceeding nomber of houſes therein. At what time there, as in a Theater, Ieſus Chriſt wrought our ſaluation: and from thence as from a center, the apoſtles ſpred forth the Euangelicall doctrine throughout the world.

Ioſ.be.13. & ce. Pſal.37. Iſai.2. Mich.4. Acts.1. Mar.16. Pſal.18. *Ioſ.6.bel. 13, and 7. be.14.17. and 18.*

But *Titus* Emperour of Rome, being brought by the iuſt iudgement of God to take vengeance for the Death of Chriſt, the thirtie and eight yeare after his paſſion, beſieged it round, caſting a banke about it, & ſhut vppe the Iewes in the Cittie as in a priſon, which came out of euerie Tribe to cellebrate the feaſt of paſſouer there. Wherevpon that Cittie, the woonder of the world, was made a denne of theeues, and a ſepulcher of dead men. For by reaſon of ciuill murders, famine, peſtilence, and ſword, there periſhed in the ſame, eleuen hundred thouſand Iewes. And as for the Citty it ſelfe, *Titus* did ſo vtterlie ſubuert it, that men which came vnto it, would ſcarſe beleeue that euer it had beene inhabited. Neuertheleſſe, hee left three principall *Herodian* Towers, that is to ſay *Hippic*, *Mariam*, and *Phaſel*, which were more notable than the reſt, aſwell for greatneſſe as for beawtie, and that part of the Citties wall, which compaſſed them from the Weſt, vnſhaken, to the ende, that both it might bee a Caſtell for the Romane ſouldiers which ſhould be left there for a Garriſon, and alſo to ſhewe vnto poſteritie what manner of Cittie, & how well fortified, the force of the Romans had ſubdued. But after threeſcore and fiue yeares, the Iewes rebelling againe, *Aelius Adrianus* the Emperour ſlue many thouſands of them, and vtterly ſubuerted thoſe Towers with the remainder of the

Luk.19

Eu.in Cronic. et hiſt. Eccle.lib.4. cap.6.

the wall, and commaunded the Cittie to bee ſtrewed with ſalt: whereby it came to paſſe according to the propheſie of Chriſt, that there was not left one ſtone of the Cittie vpon a ſtone. And building the Cittie againe in leſſe compaſſe, hee excluded mount *Sion*, with the pallace of *Salomon*, and that of the Queene, and the houſe of the forreſt of *Libanus*, alſo the gate of the North corner, and the tents of the *Aſſyrians*, and all the north parte, euen to the dounge gate and to the gate of *Ephraim*: but the mount of *Caluary*, and the ſepulcher of the Lord, which were aforetime without the walles, hee incloſed with the North walles of the cittie; and ſet the picture of a ſow cut in Marble vpon the forefrunt of that gate, by which men go to *Bethleem*, thereby giuing to vnderſtande, that the Iewes ſubiect to that law of ſwines fleſh, were vnder the power of the Romaines: whom by an *Edict* he forbad neuer more to enter into that cittie, or looke into the ſame from the top of any higher place, and from thence forth commanded it to be called *AEliam Capitoliam*, after his owne name. But after this, being inhabited of the Chriſtians, and dignified with a *Patriarchall* ſeate, receiuing againe in continuance of time the name of *Ieruſalem*, floriſhed fiue hundred yeares in Chriſtian religion,

Hier. in lo. Act. Apo. lib. H.

Neceph. 3. Hiſto. Eccl. 24.

Broca. in deſcrip. locorum terræ ſanctæ itinere. 6.

Wil. Tyr. hiſto. bel. ſac. lib. 14. cap. 12. Iacob. vit. cap. 55.

And in the yeare after the birth of Chriſt ſixe hundred thirty and ſix, it was taken by the *Saracens* which raigned in Egipt, and ſo poſſeſſed foure hundred three ſcore and three yeares.

Onuphr. in chron. Eccleſiaſt.

After this in the yeare of Chriſt, 1099 the cittie *Ieruſalem* was recouered by the Chriſtians hauing for their Captaine, *Godfrey* of *Bullion*, who was the firſte that entred vpon the wall of the cittie with great courage and moſt fierce aſſalt, the *Ides* of *Iuly*, the very ſame day and houre, wherein Chriſt died: And ſo greate

Wilhelm. Tyriarch. hiſt. bel. ſa. lib. 8. cap. 5. 18. 19. 20. 21. & l. 9. c. 1. 2. 9.

greate ſlaughter was made, throughout al the ſtreetes, lanes, and corners of the cittie, that no man coulde paſſe but ouer the deade bodies of the ſlaine: and ſo exceeding was the effuſion of bloud, that men went ouer their ſhooes in the bloud of the dead: inſomuch that the conquerers themſelues were from the ſole of the foote to the crowne of the heade imbrued with bloud. Who when they enioyed the cittie, putting off their armour, and clenſing themſelues from their bloud, viſited the places of Chriſts paſſion, reſurrection, and aſcenſion (which the faithful that dwelt in *Ieruſalem* ſhewed vnto them) and beheld them with reuerence. The eight day after with one conſſent they elected Duke Godfrey, and created him the king of *Ieruſalem*. But the man being full of Godlineſſe and humility, would not be crowned with a crowne of gold after the manner of Kinges, in the holy cittye, but contented himſelfe and reuerenced the like crowne of thornes, with the which the emperour of mankind was crowned in the ſame place, when he went to be crucified for our ſaluation.

Iacob. de vitria. cap 20.

B. Salig. in epiſt. ad Ioã. a Lotharing card.

Ieruſalem therefore being recouered by the Chriſtians was ſo held and enioyed by them foureſcore and eight yeares. Afterward namely in the yeare, 1187. the ſecond day of october, the Chriſtian princes (wo and alas) diſagreing amonge themſelues, *Ieruſalem* was deliuered vp to *Saladine* the *Soldane* of Egypt, vppon this condition that it ſhould be lawfull for the Chriſtians to departe with bag and baggage: the which *Saladine* held it three hundred and thirtie yeares. But in the yeare of our Lord, 1517. it was inuaded by *Selimo* the emperour of turques, & is at this day in the ſame compaſſe of walles poſſeſſed by the Turkes: who name it *Cuſumobarech* or *Codsbarich*, that is to ſay, a holy cittie. So that from the firſt foundation

Baſ. Hero. bell, ſacri. contin, lib, 1 cap. 7. & l, 6, cap, 10.

Matt, Palmerius in Cronic.

Moſſæus in Cronic.

Onaphr, in cronic.

on thereof vnto this preſent yeare one thouſand, fiue hundred, ninety foure are paſſed three thouſand, fiue hundred, thirtie and one yeares.

THE PLACES VVITHIN THE CITTIE.

THE FIRST PART OF THE CITTIE.

2

MOVNT SION, which is called ỹ mount of the Lorde, and the *Holy Mountaine*, is much more higher then other mountaines and larger: after the faſhion of a Theater in the fourme of a halfe circle compaſſing the cittie on the ſouth parte. And being ſet as a looking glas on a high place, founded by God vppon a firme rocke, on euery ſide broken off, had a plainenes thereon like to a towne, and being very pleaſant and recreatiue, it repreſented the excellencie and delights of heauen. Whoſe top the *Iebuſites* firſt of all fortified with a ſtrong caſtle, and the compaſſe thereof with firme and loftie walles, with gates, and with towers. Whome when Dauid the king had expulſed, he made the caſtle and the walles round about, the gates and the towers, much more defenſible, and made the top and plaineneſſe of the hill into ſtreetes and lanes, and builded there for himſelfe, for his nobles and worthies, houſes, and called it the cittie of Dauid: which now alſo *Ioſephus* calleth the higher cittie, and the holy parte. The *Machabees* reedifying the ſame mountaine in compaſſe, made it moſt ſtronge with many walles, and lofty towers, in ſuch wiſe as notwithſtanding any force, it was inuincible, only by famine it might be ſurpriſed: where were many ſtraight and narrow paſſages, and many houſes of cittizens placed.

Pſal. 2. 25. Ioel 2. 3. *Ioſep. 6. bel. 6. et. 15. ant 14.*

Nicep. 8. hiſt. eccl. 30

Brocard. itiner. 6.

Salig. tom. 6, cap. 6.

Iſa. 14. 20.

Baſ. Hero. bel Ja. ri. contin. lib. 1 cap. 8.

2. King. 5.

1 Para, 11. &, 15.

From

greate slaughter was made, throughout al the streetes, lanes, and corners of the cittie, that no man coulde passe but ouer the deade bodies of the slaine: and so exceeding was the effusion of bloud, that men went ouer their shooes in the bloud of the dead: insomuch that the conquerers themselues were from the sole of the foote to the crowne of the heade imbrued with bloud. Who when they enioyed the cittie, putting off their armour, and clensing themselues from their bloud, visited the places of Christs passion, resurrection, and ascension (which the faithful that dwelt in *Ierusalem* shewed vnto them) and beheld them with reuerence. The eight day after with one consent they elected Duke Godfrey, and created him the king of *Ierusalem*. But the man being full of Godlinesse and humility, would not be crowned with a crowne of gold after the manner of Kinges, in the holy cittye, but contented himselfe and reuerenced the like crowne of thornes, with the which the emperour of mankind was crowned in the same place, when he went to be crucified for our saluation.

Iacob. de vitria. cap 20.

B. Salig. in epist. ad Ioā. a Lotharing card.

Ierusalem therefore being recouered by the Christians was so held and enioyed by them fourescore and eight yeares. Afterward namely in the yeare, 1187. the second day of october, the Christian princes (wo and alas) disagreing amonge themselues, *Ierusalem* was deliuered vp to *Saladine* the *Soldane* of Egypt, vppon this condition that it should be lawfull for the Christians to departe with bag and baggage: the which *Saladine* held it three hundred and thirtie yeares. But in the yeare of our Lord, 1517. it was inuaded by *Selimo* the emperour of turques, & is at this day in the same compasse of walles possessed by the Turkes: who name it *Cusumobarech* or *Codsbarich*, that is to say, a holy cittie. So that from the first foundation

Bas. Hero. bell, sacri. contin, lib, 1 cap. 7. & l, 6, cap, 10.

Matt, Palmerius in Cronic.

Mossaus in Cronic.

Onaphr, in cronic.

on

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1 Para, 11. &, 15.

From

Psal,47. 86 *Ios.6.bel.6 & 1.bel. 1.* 1 Macab.4. Iose.bel.15. & 16. Isai.2. Mich.4. Isai.49 Luke.2. Actor.13. *Ioseph.7. bel.16.*

From this mountaine, according to the foretelling of the prophets, a law, and an euangelicall light came forth, and as it were from the head it selfe, it was spred forth into the whole bodie of the world, for the sauing health of all nations. The which when the Romanes by the iudgement and will of God, against all hope of man, and without bloudshed had taken (the seditious within the Citty beeing stricken with a sudden feare, and roaming heere and there from the wall, and hiding themselues in their sinkes) being dispersed in all corners and streetes with their naked swordes, slue all that they met withall, hauing no regard of persons or sex, and set fire on the houses burning them and all those that were fled into them, and destroying manie houses whereinto they entred for pillage sake, where finding whole families dead (whome the famine had consumed) they so abhorred the sight thereof that they returned backe againe emptie, running thorowe with their swordes all that they met, and so filling the streetes with dead bodies, that the whole Citty flowed with bloud in such aboundance, that (as *Iosephus* witnesseth) many things burning, were quenched with the plentifull bloud of the slaine. But night comming on the slaughter began to cease, but the burning increased. The next day following, *Titus* being entered into the Citty woondered at the fortifications of the Cittie, and at the rockes of the towers, which the Tyrants through follie had willinglie forsaken. To be briefe, when hee had seene their substantiall altitude and inuincible force, we haue fought (saith he) by the manifest helpe of God, and it was God which draue out the Iewes from these holdes. For what hands of men, or what engines of warre might haue preuailed against these? Many such words spake he to his frends. This mountaine though it were excluded out of the

citty,

cittie, yet afterward it was builded againe and inhabited. But now being in the Suburbs most ruinous, it lieth waste.

THE PLACES OF MOVNT SION.

3.

THe Castell of *Sion* being ancient and strong, was set on the verie toppe of mount *Sion*, round like a crown, and was a sure defence and beautie both of the Cittie and Temple, and was as the capitall or chiefe place of so great a cittie. Heerein the *Iebusites* dwelte at the firste: whome Dauid casting out by force, enioyed the castle, and receiuing from *Hiram* king of *Tyrus*, stones, wood, and artificers, builded out of the same a strong pallace for himselfe, and a house of Cedar with a kingly throne. In the which castle afterward, Dauid himselfe and other kings of Iuda inhabited, and vsed the same for the kinges seat. And for this cause it was continually kept with a straight garde of souldiors. And in processe of time it was called the kings castle, and the house of Dauid, the seate and throne of Dauid, also the Court and kings house. In this castle the most cruell of all tyrantes *Antiochus* king of *Syria*, which in Greeke was called ἐπιφάνης, that is to say *Renoumed*, (but more truly ἐπιμανὴς, that is *Mad*, he deserued to be called) placed a garrison of Gentiles: whereby in the time of the *Machabes* hee afflicted the Iewes very much a long time. The which when *Simon Machabæus* had inforced to yeeld thrugh famine, and had cleansed the castle from the pollusion of Idols, they entered therinto with palmes in their

4 king, 13
2 king, 5
7, 11.
3 king. 1
1 Chron.
11, 17
Ioseph. 6. bel. 6
Ieremy 17
Luke 1
Aristeas
li. de 72. int
1 Mach. 1
1 Mach. 13
14.

hands with Cimbals, with psalterions, with hymnes and songes: and he placed therein men of the Iewes to defend the Cittie and countrey, yet nowe there is nothing to be seene but the ruines thereof.

4.

Neem, 3
Ieremy 23
39, 40

THE KINGS PRISON with a lofty Tower, which ouerlooked the kings house. Into this prison Ieremie was cast, because hee propheſied that the Cittie should be taken: and at the last was deliuered out of the same by *Nabuchadonezer*, when the Cittie was taken.

5.

Ios. 15, ant. 11. & 1. bel 16. & 6. bel. 6.

CAESARS and AGRIPPAS hall, was the kings house, which *Herod* the *Ascalonite* builded for himselfe in the vppermost cittie: for he builded in his pallace two great and faire houses of polished marble and fine gold, wherevnto the Temple it selfe was not comparable, and calling them after the names of *Caesar Augustus*, and of *Agrippa* his sonne in law, his friends, he named the one CAESARS, and the other AGRIPPAS.

6.

Mat. 26.
Marke, 14
Luk. 22
Iohn. 13.

THE PARLOVR OF SION was scituate about the middest of mount *Sion*, being large, paued, and verie faire: wherein Christ in his last supper did eate the paschall Lambe with his disciples, washed their feete, and instituted the sacrament of his most blessed body and bloud. In the same, on the day of his resurrection (when he was entered, the dores being shut) standing in the middest of his disciples, he shewed vnto them the wounds of his side, of his hands and feete,

Luke 24.
Iohn. 20

and

and did eate before them: after that, breathing vpon them, he gaue them the holy ghoſt, and therewithall power to remit, and reteine the ſinnes of all manner perſons. The eight day after this, here he offered vnto *Thomas* the Apoſtle the prints and ſcarres of the ſpeare and nailes to ſee and feele. Here, after the Lords aſcenſion, *Matthias* was by lot choſen into the Apoſtleſhip of *Iudas* the traitour. Here on the day of Pentecoſt, the holy Ghoſt came downe in a great ſounde, and in the forme of fierie toonges, lighted vppon one hundred and twenty beleeuers: and at the firſt ſermon of Peter, three thouſand Iewes were conuerted and baptized. In this place *Iames* the Lordes brother firnamed *Iuſt*, was by the Apoſtles created the firſt Biſhop of Ieruſalem: and *Stephen* with ſix more, were ordained Deacons. Heere the Apoſtles entered into the firſt conſultation, or councell, and ſet downe the twelue Articles of Chriſtian faith.

Iohn. 20

Actes 1, 2

Hier. to. 1 epiſt. 27 ad Euſtoc. vir. & to. 3 epiſt. 1. ad Paulin. Niceph. lib. 2. hiſt. eccle cap. 3.

Act. 6, 15

7.

THE CYPRES trees of Mount *Sion*, which were very excellent, whereof the booke called *Eccleſiaſticus* maketh mention.

Eccleſ. 24

8.

THE HOVSE OF *Annas*, the chiefe prieſt, the father in law of *Caiaphas*, wherein Chriſt was examined of *Annas* concerning his Diſciples and his doctrine, at what time he aunſwered that he had taught openly before all men, for the which he receiued a blow on the cheek by a ſeruant.

Iohn. 18

Thren. 3.

9.

THE HOVSE OF THE WOORTHIES, wherin the ſtrong men, and valiant peeres of king Dauid dwelt: where alſo as in a wreſtling place, the cheefe wreſtlers and champions, for exerciſe ſake, vſed to try maiſteries.

Neem, 3

10.

THE HOVSE OF THE VIRGIN MARY, wherin after the death of her ſonne ſhe dwelt with Iohn the Apoſtle.

Niceph. 2 hiſt. eccle. 3 & 21.

11.

THE HOVSE OF VRIA, one of the moſt valiant ſouldiors of Dauid, whoſe wife *Bethſabe*, bathing her ſelfe in a fountaine of her Garden (which alſo is to be ſeene in the map) by her beautie allured Dauid to adultery, beholding her from a gallerie of ỹ kinges houſe.

2 king. 11, 23.

12.

THE VPPER MARKET, by reaſon whereof, the vpper cittie alſo, was called ſometimes the vpper market.

Ioſ. 6, bel. 6,

13.

THE STAIRES OF THE CASTLE, or priſon, whereon the Apoſtle Paule ſtood, when hee made aunſwer for himſelfe.

Acts, 21 and 22

14.

THE STAIRES OF SION, by which men went vppe to the cittie of Dauid.

Neem. 3, 12. *Ioſ. 15, ant. 14.*

15

THE KINGES GARDEN, the which also was called the garden of Oza, wherin *Manasses* and *Amon* kinges of Iuda were buried. 4 king. 21 Neem, 3

16

MELLO, a valley or dale, very deepe and wide, which lay betwene mount *Sion* and the lower citty, and extended it selfe from the water gate to the fish gate. Dauid builded and compassed mount *Sion* round about from this valley: the concauity and bottome whereof Salomon did make leuell and plaine, that it mighte bee a conuenient streete: and from thence forth it was called the streete of the water gate. He also bewtified the same with buildings, which being decaied, was repaired by Ezechias. In this place it was that *Ioas* king of Iuda was slaine by his seruants in the way downe to *Sela*. But in *Iosephus* time, this valley was called *Tyropœon*, and was very large and full of dwelling houses. At this day this valley is so filled vp with earth and stones, that there remaineth only a small shew of the former concauity & depenes. *Bas. Hero. 1. bell. sa. 8.* *Bro. itin. 6.* 2. King. 5. 1. Chro, 11. 3. Kin. 9. 11 Neem. 8. 2 Chro, 32. 4, king, 12. *Ioseph. 6. bell. 6.* *Brocord. itinere. 6.*

17

THE PALLACE OF CAIPHAS; belonging to euery high priest, large and square: wherein somtime dwelled *Eliasib* the cheef priest. In this pallace the princes of the people being gathered together, consulted among themselues what policy they might vse to catch Iesus, and to kill him: to whome he was there soulde by *Iudas* for thirty peeces of siluer. Afterwards also he was thrise denyed by *Peter*: and was by false witnesses of the Iewes, accused before *Caiphas* in the counsell of the priestes and elders, to whome Neem. 3. Matt. 26. & 27. Mar, 14, 15 Luk, 22. 23 Ioan. 18.

whom when hee answered nothing beeing straightly charged by the high priest, to tell whether hee were Christ the sonne of God, the which when he confessed, hee was conuinced as it were of blasphemy, the cheefe priest calling for the sentence of the counsell, threescore and six elders condemned him to be worthy of death, and aunswering said, *He is worthy to die*. Wherevpon the seruants and souldiors, did presently spit in his face, they blinde-folded him, buffeted him with their fistes, commaunding him to propheſie, scorned him all the night with sundry mockes, and vexed him with many blasphemies, and that I may speake much in few words, no mortall man in this life is able to expresse, what and how much hee endured this night. And in the morning following, the rulers of the Iewes assembled together in this place againe, to deliuer him vp to death: and leading him bounde, they deliuered him to *Pilate* the deputie.

18.

THE FOVNTAINE OF SION, the which was made with great labour and cost.

19.

Ios.15, ant. 14, and 7 bel. 13, 15 THE BRIDGE OF SION, by which men went through the valley out of the vpper cittie vnto the Temple.

20.

Psal, 86. THE GATES OF SION, which the Lord loueth more than all the Tabernacles of Iacob.

21.

2 Cron. 23, THE VPPER GATE, by which *Ioas* when he was crowned king of Iuda in the Temple, and guarded with

with the princes of the Iewes, was led into the pallace of the kings of *Iuda*.

22.

THE SEPVLCHER OF DAVID, together with the field wherin the kings were buried, the which verie stately was placed aloft in the citty of Dauid: wherein Dauid himselfe, *Salomon*, and other kings of Iuda, also *Ioyada* the chiefe priest were buried. Into this monument of Dauids sepulture, *Salomon* brought great treasure at his burial. The which *Hircanus* ỹ high priest & captain opening, brought from thence 3000. talents of siluer. Not long after this, *Herod* the *Ascalonit* king of Iewes, went about also to bring much treasure out from thence, but a flame of fire breaking forth and consuming two of his souldiors, he left off his enterprise, and to make satisfaction for himselfe, hee adorned the same monument with faire shining Marble, which continued there a long time after. Where ỹ *Saracens* afterwarde builded a church for themselues which standeth as yet; which place they greatly reuerence, and suffer not any christiã to enter into ỹ same.

3 kin. 2, 11
2 Chron. 24, and 26
Neem, 3
Iosep. 7 ant. 16, and 13
Ant. 15, & 16, ant. 7
Acts. 2
Niceph. hist eccle. 3
Breid. 12 Iul. Sal. to. 7. cap. 2
Pasch. d. 184

23.

THE SEPVLCHER OF STEPHEN, the first Martyr; of *Nichodemus*, and of *Gamaliel*, Paules schoolemaister.

Acts, 8, 5
22

24.

THE TABERNACLE OF SION, couered with skinnes which king Dauid made, and placed the same in the little hil of Mount Sion which is called *Gabaon*, and with great reuerence he put the Arke of God therein, and appointed priests and Leuites continuallie to Minister from day to day by turne, which remai-

1 Chro, 6, 7
2 king. 9
2 Chron, 5
Ios. 7 ant. 4

Breid. 12. Iul. pasch. d. 184. remained there twenty and foure yeares, vntill it was carried by *Salomon* into the temple. In the same, Dauid sorrowing for his adultery with *Bethsabe*, and murder of *Vrias*, made certeine psalmes of repentance.

25.

zach. 14. THE KINGS PRESSES, wherein the kings wine was pressed.

THE SECOND PART OF THE CITTIE.

26.

Psal. 9, 72 zach. 9 THE DAVGHTER OF SION, so called, because it seemed to growe from mount *Sion*, the which was also called the lower citty, beeyng another part of the cittie, whereof there is often mention made in the holy scriptures and in *Iosephus*.

THE PLACES OF THE DAVGHTER OF SION.

27.

Iose. 13. ant 9. & 6. bel. 6. 7, & bel. 13, 16. THE MOVNTAINE OF ACRA, was sometime in the lower cittie verie loftie and steepe, the heighth whereof afterward *Simon Machabæus* abated and made plaine by the continuall labour of the people, which he imployed heerein by the space of three yeares day and night, that the Temple alone might be higher then all other places of the cittie.

The

28.

THE AMPHITHEATER, that is a place inuironed with ſcaffoldes and ſtages, capable of foureſcore thouſand men, where the people were woont to behold their games, which *Herod* the elder firſt of all other builded in the field at Ieruſalem with great labour and coſt. Wherein, to recreate the beholders, wraſtlers and ſword players, ſhewed many feates of actiuitie: and ſometimes, Lyons, Leopardes, Bulles, Beares, Bores, Wolues, and other exceeding wilde and fierce beaſts, fought one with another, and ſometime condemned men were caſt vnto theſe to bee deuoured, and captiues taken in warre. At which time of their games, the place beneath was ſtrowed with ſand, to the end that neither the ſword players ſhould faile in their footing, nor the fighters might bee defiled with the bloud of the ſlain, nor yet that the ſprinkling of the bloud ſhoulde bring horror to the lookers on. *Ioſe. 15, ant. 10.*

29

THE CASTLE ANTONIA, ſtrong and wel fortified, lying neere to the North ſide of the Temple, which was builded in time paſt on a high rocke fiftie cubits high, and very ſteepe round-about, and the tower was called *Baris*. In this the chiefe prieſts which came of the *Machabees* euen till *Herods* time inhabited: where in a Cell made for that purpoſe, the ſacred ſtole of the chiefe prieſt was kept, the gouernour of the Tower lighting a candle there euery day. *Herod* the greater hauing gotten the kingdome, and ſeeing that this caſtle was conueniently ſcituat to command the Cittiſens; that they might not ſeeke innouation *Ioſ. 15. ant. 14. & 18. Ant. 8. Item. 1. bel. 3, & 4. 16, & 6. bel, 6 & aliàs ſæpe.*

through ſedition, repaired the ſame to his greate coſt, and fortified it within with a roiall pallace, euen like a cittie, and with fower loftie towers at each corner, whereof three were fiftye cubits hie, and the fourth threeſcore and ten, from whence the whole temple might be ſeene: and for the fauour which hee bare to *Marcus Antonius* his frend, he calledit ANTONIA In this caſtle the Romaine ſoldiors, kepte alwaies watch with their ſoldiors, hauing an eie and principall care leaſt the people ſhould worke any innouation in the Temple on the feaſt daies. And ſo the Temple belonged to the cittie, and the caſtle *Antonia* tothe temple.

30.

THE COVRTE OF RECORDES, which wee commonly call the courte of *Chauncery*, or of the *Roules*: that is to ſay, a houſe wherein the act of the cittie, and of the cittizens, and alſo their publike records, and the accoumpt of creditors were kepte: the which the ſeditious burned, the keepers thereof flying from thence to the end they might deſtroy all the euidence of the creditors, and ioyne vnto them all the detters.

Ioſe, 2, bell. 17. & 7. bel 13.

31.

THE CASTLE OF ANTIOCHVS EPIPHANIS, both high and ſtrong, the which, after the ſlaughter of many cittizens, the ſpoile of the cittye and temple, and the burning of moſt faire houſes, he builded vppon the mountaine *Acra*, and fortified it with ſtronge walles and towers, and placed a Garriſon of *Macidonian* ſoldiers there mingling with them certaine of the moſt raſchall fugitiue Iewes, by whom the continual ſacrifice was taken away by the ſpace of three

Ioſe. 12. ant. 6.
1. Mac. 1.
Dan. 8. 11. 12.

three yeares and the citty it selfe vexed more then six and twentieyeares. But after this *Simon Machabæus* wan and destroied this castle.

32.

THE COMMON PRISON OF THE CITTIE, wherein the Apostles being shut vppe, by the rulers of the Iewes, were in the night time brought forth by the angell. *Iosephus* seemeth to cal this prison *Betiso*. Act.4,5. *Iose.6 bel.6*

33

THE CORNER PARLOVR, belonging to the corner house, where the publike suppers were kept. *Neem.3.*

34.

THE VAVLTED CAVE, leading from the castle *Antonia* into the Temple, which *Herod* the elder made, setting a tower thereon, that by the same hee might passe priuilie into the temple, if so bee the people intended to make any insurrection against the K. the which remaineth as yet very wonderfull & large, insomuch that six hundred horses may verie conueniently be placed therein. *Iose.15,and 14. Breid.14. Iul.*

35

THE COVRT, In Hebrew called *Gasith*. Which in the inner cittie was ioyned to an olde wal thereof. Wherein were three score and tenne Senatours and ordinary Iudges, which were called of the Iewes *Sanhedrim*, in Greeke *Synedrium*, that is to saye in English, *The* counsell of the Elders, and *Seniors* of the people. *The*se dealt in the affaires of the common wealth, gaue Lawes, and determined the doubtfull and weightie causes, yea euen of other Citties *Iosep.6, bel. 6, et, 7 be.13* Exod.18. *Hier.to,3. epist.25, ad. Fabiol. marc.11. Num.11.*

also, they ended strifes and controuersies, and gaue the sentence of death, generally they dealt in all capitall causes, except onely in the difficulties and misteries of Gods Lawe and of the Iewes Religion, the which the priestes onely determined. In this consistorie the Apostles were examined, whipped, and forbidden to preach, and yet went reioysing from the Councell, because they were counted worthy to suffer shame for the name of Iesus. Heere it was that Saint *Stephen* standing before the Councell, and his countenance shining like an Aungell, lifting vppe his eies, sawe the Heauens open, and the glorie of God, and Iesus standing at the right hande of GOD, from thence hee being cast with violence out of the Citty, was stoned.

Deu.17

Actes 4,5

Actes 6,7

36

Iosep.2.bel. 17.

THE HOVSE OF ANANIAS THE HIGH PRIEST, which the seditious at ỹ length fiered.

37.

Breid.26, Iul.Sal.to. 8.cap.6 Iac,vitri. cap.58

THE HOVSE OF SAINT ANNE, the Grandame of Christ, wherein she with *Ioacim* her husband abode when the feast was at Ierusalem, where they both died. Heere the blessed virgine Mary was conceiued (as some coniecture) and aboad there during the passion of Christ.

38

Luke.6 *Breid.14, Iul. Sal.tom.8 cap.6*

THE HOVSE OF THE RICH GLVTTON, which burneth in hel according to the Euangelicall storie. In the which house that he dwelt, it is reported by some antiquities, a high wall whereof is shewed at this day to Christian trauellers.

The

39.

THE HOVSE OF MISSA, whereof mencion is made in the fourth booke of Kings. 4 king.11

40

THE HOVSE OF THE NATHINAEANS, which carried wood and water into the Temple. Neem.3

41.

THE HOVSE OF THE PRINCE OF THE PHARISEIES, in the which Christ touched the man sicke of the dropsie and healed him. Luke.14

42.

THE HOVSE OF THE FORREST OF LYBANVS, in length one hundred cubits, in breadth fiftie, and in heigth thirtie cubits: the which Salomon builded most braue and glorious of polished marble, of Cedar trees, garnished with siluer and gold, hauing a flat roofe with walkes and galleries: (according to the fashion of *Palestine*) and within liuely counterfeits of sundry trees and plants most artificially made, that the leaues thereof seemed in some sort to shake. And neere vnto the same hee planted a groue and a greene arbor, made of all manner of trees, and watered with fountaines: also hee made parkes and fishe pooles, wherein it is like were all manner of wilde beastes, birds, and fishes. This house was a storehouse of meate, an armorie for weapons of warre, a house wherein ointments, paintings, and sweete perfumes were laied vppe and preserued. Beside these, two hundred shields of golde for horsemen, and three hundred large targets of golde for footemen which Salomon

3,kin,7,10 2.Par.9 Isai.22 *Iosep.18 ant.5.6,7.* *Hier.to.3 epist.33 ad Suniam.* Eccles.2

lomon made, were in this houſe by him laide vppe. Al other veſſels alſo of this houſe, were of gold. To this houſe the king and his peeres came when the weightie affaires of the Common wealth were ended, and recreated their mindes, with banquets, with plaies, and with pleaſant walkes.

43

Luk. 7. THE HOVSE OF SIMON THE PHARISIE which is at this day to bee ſeene: wherein Chriſt ſitting at the Table, forgaue vnto *Mary Magdalen* the ſinfull woman (bewailing her ſinnes, and waſhing his feet with her teares, wiping them with her haire, kiſſing them, annointing him, and much louing him) many ſinnes.

44

Ieremy 39 THE HOVSE OF THE COMMON PEOPTE wherein they exerciſed themſelues with dartinges & other exerciſes of the arme, and with feaſtes, with plaies and walkes refreſhed their mindes.

45

Ioſe, 13. ant 20. & 1. bell. 3. Ioſe. 14, ant 22. item 1. bel. 7. & 11: THE GREAT MARKET, which was in the midſt of the cittie, and neere adioyning to the Caſtle Antonia, wherein Alexander the king of the Iewes, and the chiefe prieſt, crucified eight hundred Iewes, killing alſo the Wiues in the preſence of their husbands, and the children in the ſight of their mothers: the which ſpectacle himſelfe with his Concubines beheld, at what time they were banqueting in the caſtle Antonia. For the which crueltie he was ſirnamed *Crucida*. In the ſame market place, *Herod* the greater, fought a great battell with the *Parthians*, which went about

about to bring againe *Antigonus* into the kingdom. Furthermore when the famine through the Romane siege was exceeding great in Ierusalem, in such wise that it consumed whole families, and repleniſhed the toppes of houses with fainting women and children, and the waies with the dead carcases of olde men (in which extremitie they did eate leather, their girdles, their shooes, hay, and mothers their owne children) then a man might haue seene lusty yoong men which afore time were most flouriſhing, passe through this market place, like shadowes of dead men. And when those which remained aliue, were not able to burie the dead, by reason of theyr exceeding multitude, and could not endure the stinke of the bodies vnburied, they cast them ouer the wall into the vallies of the cittie. The which when *Titus* sawe as hee went about the wals, full of dead bodies much putrified, he fetcht a great sigh, and houlding vppe his handes to GOD, protested that it was not his deed, for the obstinate Iewes refused peace, to them often times offered.

Ioſe.6.bel. 14.&7.bel, 7.&8.

46.

THE MARKET OF WARES, the which was in the vpper part of the lower cittie, in the which, fish and sundry other things were solde. In this market S. *Iames* the greater, the brother of *Iohn*, suffered his martyrdome by the tyranny of *Herod Agrippa*.

Acts 12. Euseb, 2. hiſt.eccle.9 Neceph, 2. hiſt.eccl 12.

47.

THE VPHOLSTERS MABKET, wherein all maner of olde garments that had beene worne afore-time of others, were to be sold.

Neem.3.

The

48

1 Mach.1. and 2. Mac.4.

THE SCHOLE OF GENTILLITIE, which Ieſus, the falſe high prieſt of the Iewes (who after the manner of the Gentiles would be called *Iaſon*) and other Iewes *apoſtatas*, by the permiſſion of *Antiochus Epiphan*, ſet vp euen vnder his caſtle oueragainſt the temple: wherein the people were taught the lawes and faſhions of the Gentils, & the youth inſtructed in the ſtudies and diſputations of the Greeke philoſophers. Where they being naked and annoynted with oile, exerciſed themſelues in feates of actiuity, in martiall actions, and in enterludes. Furthermore in the ſame place, the ſayde *Apoſtatas* ſet vp EBHEBIAM, that is to ſay a *Stewes* of faire young boyes, wherein they committed moſt filthie thinges againſt nature, By reaſon thereof many fell from the lawe of God, to the manners and abhominations of the Gentiles, being as it were ſould to commit monſtrous wickednes: inſomuch that ſome of the prieſts forſaking the temple and worſhip of God, gaue themſelues to the exerciſe of feats of actiuity: here hence alſo there ſprang vp among the Iewes diuers ſects, namely the *Phariſies*, the *Saduceis*, the *Eſſeies* &c.

49

Lyra in Neem.3.

THE HOVSES OF THE PRIESTES, and of the Leuites whoſe houſes were ſhut vp by the outward parte of the wall: but from the former parte they had a proſpect toward the temple.

50

4.King.11. *Ioſeph.20. Ant.15.*

THE HABITATION OF THE TARGET BEARERS, was builded before the weſt gate of the tem-

temple: where first the Iewes, then the Romaine soldiors, vpon the solemne feast days had the stations for the guarde of the temple.

§1

THE LYSTES, OR TYLT, which was placed oueragainst the South parte of the Temple, wherein horsses, by running, agillitie, and swiftnesse were exercised. And the wrastlers and champions did contend before the people, who should rnnne swifest on foot, with chariots diuersly drawne, who shoulde breake most speares, and in other masteries, and feates of valiencie. Where *Herod* the kinge for the honour of *Augustus Cæsar* ordeined the game and prise, of fiue yeares continuance, appointing vnto the victors greate rewards. The same *Herod* when he should die, called all the more noble sorte of the Iewes of al places within his dominion, by an *Edict* threatning death to such as should not obey, and caused them to be shut vp in the *Lystes*, to the ende that after his death they all being there slaine, euery house might haue cause to waile euen in despight of all *Iudea*.

Ios. 15, ant 10. & 17. ant 9. 10.

§2.

THE MOVNTAINE MORIA, the which in another place is called the lande of vision, and the mountaine of the temple, and the mountaine of the daughter of *Sion*, lying neere vnto the easte wall of the cittie, being very high, stoany, and very steepe rounde about. In this mountaine *Abraham* being ready to offer vp his sonne *Isaac*, in steede of him offered vp a Ramme which was taken by the hornes in a thicket. This was the very same mountaine which Dauid bought of *Streuna* or *Ornan* the *Iebusite* for six hundred sicles of goulde: and erecting an alter in his

Gen. 22. Mich. 3. 1 Mach. 13 & 16. Isa. 10. 16. Iosep. 15. ant 14. & 6. bel. 40.

threshing flower, he offered a burnt offering vnto the Lorde, which the fire from heauen consumed. Afterward in the same mountaine Salomon builded vnto the Lorde a moste excellent Temple both for largenesse and bewtie; whereof mention shalbe made hereafter.

1, Cron. 21

53.

THE FIRST WALL, the which was called the olde wall, both in regard of the valleis, and a hill which was aloste aboue them, and also in regarde of threescore towers whereinto it was deuided, the which made it very defensible and strong.

Iose. 6, bel, 6 7, &c.

54.

OPHEL, which *Iosephus* calleth *Ophlam*, was a tower of an exceeding height, whose top seemed to rech vnto the cloudes; it was fortified with a castle, and compassed about with a firme wal, neere vnto the Temple, notwithstanding it was without the wall, which shut off the habitation of the priests. Herein dwelte the *Nathenims*. Into this *Manahemus* the tyrant flying, was taken and slaine. This same was at the last burned by the soldiors of *Titus*.

2. Cron. 27 23.

55.

THE PALLACE OF THE MACHABEES, builded by them on a very loftie place on the weste side of the Temple, from whence they which would behoulde the cittye and those things which were don therein, had a most pleasant and delectable prospect. The which kinge *Agrippa* afterward excedingly enlarged and made it a Courte for himselfe: from whence

1. Mac. 13.

Iose. 17, ant 24.

whence out of his parlour hee might behold whatsoeuer was donne in the temple. For the which cause the rulers of the Iewes builded a very high gate betwene that and the weste part of the inner Temple, to hinder the kings prospect. This thing both kinge *Agrippa*, and *Festus* also the Lieutenant of the country tooke in very euill parte, who also commanded them to pull downe the sayde gate. But the rulers intreated, that they might haue leaue to send ambassadors to *Nero* the emperour concerning this matter, saying that they could not liue if any thinge were caste downe of the buildings of the temple. The which liberty when they had obtained, they sent *Ismaell* the chiefe priest, and *Helchia* the treasurer, and with them ten of their chiefe rulers. And *Nero* at the earnest sute of *Poppea* his wife, a godly woman, which then made for the Iewes, pardoned the building of the saide gate, and permitted the same so to stand.

56.

THE PALLACE OF PILATE, and of the Lieutenants of Rome, adioyning to the Gallerie, which lieth on the North side of the castle *Lotomia*: which pallace, was much more large, lofty, and fayrer, then all the buildinges of the citye, and had an ascend or mounting, of twenty and eight steps of Marble. Psal. 37, et. 72. Isa. 1, 59. 53, 63. Math. 27. Mar. 15. Luk. 23. Ioan. 18.

Here when Christe was falsely accused, and required to bee crucified, by the princes and people of the Iewes, for (that as they sayde) hee peruerted the people, forbad tribute to be giuen to *Cæsar*, sayde that he was *Christ* a King, and therfore approued himselfe a seditious person, *Pilate* condemned him to be whipped vnder the forme of this sentence, which was

Breid 21. Iul.Sal.tom 8.cap.7. found in a moſt ancient chronicle, as followeth, *Ieſum Nazarenum virum ſedicioſum, et Moſaicæ legis contemptorem, per pontifices et principes ſuæ gentis accuſatum, expoliate, ligate, et virgis cædite.* That is to ſaye, *Take ye Ieſus of Nazareth accuſed by the chiefe prieſtes and rulers of his owne Nation to bee a man ſedicious, and a contemner of Moſes Lawe, ſtrip him, binde him, and whyp him.* Whereupon the ſoldiors of *Pilate* led him into the Iudgement haule, ſtript him before the whole band of ſoldiors and other people, tied him to a piller, beate him moſt cruelly with roddes, and rent and tare his moſt tender body. After this, they put on him a purple robe, platted and in forcible manner, broided on his head a crowne of ſharpe thornes, deliuered into his right hand a reede, and in ſcorne ſaluted him as a kinge bending the knee before him, many waies mocked him, they did ſpit on him, they did buffet him, and ſtrike him vpon the wounded heade with a reede.

57

3 Reg. 7. 9. Cro. 2. 8. 9. THE QVEENES PALLACE, which *Salomon* moſt royally builded of precious and poliſhed ſtones, for the habitation of his wife which was *Pharaos* daughter.

58

3 kin. 7. 10 SALOMONS PALLACE, exceeding greate and fayre, the which hee builded in thirtene yeares magnificently and moſte ſumptuouſly on the ſouth parte of the mount *Moria*, of bright marble, and cedar trees, ſupported with many pillers, for his owne habitation: this he wonderfully garniſhed with gold and ſiluer round about, and made all the veſſels thereof of gold. In the ſame place afterward, the Chriſtian

kings

kings of *Ieruſalem* had their pallace, where firſt began the order of the *Templers*.

59

THE CASTLE PISAN, compaſſed about with deep trenches, & towers; the which was builded on the weſt part of the cittie, by the Chriſtian inhabitants of a towne in *Italie* belonging to the *Piſans*, at what time they had the dominion of the holy lande. Where firſt the *Piſans*, after them the *Saracens*, and now the Turkes, do exact of the pilgrims of the holy land ſacrilegious tribute. *Sal.to.7. cap.1.*

60

THE INNER FOVNTAINE, which king *Ezechias* made in the midſt of the cittie at the North ſide of the temple. For he brought into the cittie the waters of this fountaine, from the higher fountaine of *Gition*, by conduct pipes which were vnder the earth, and made them to iſſue forth in this fountaine. This fountaine he compaſſed about with a wel to water the whole cittie, that the people in time of ſiege might not be diſtreſſed with the want of water. 2.Reg,20. 2 Cron.32. Eccleſ.48.

61

THE POOLE PROBATICA, that is to ſay ỳ ſheep poole, wherein the ſheepe and other beaſtes were waſhed that were appointed for ſacrifice. In Hebrue it is called *Bethesda*, (and corruptly *Bethſaida*) that is to ſay, the houſe of effuſion becauſe the raine waters ran into the ſame. It was ſituate betwene the gate of the valley and the temple. It was the largeſt and moſt principall poole or water of the whole cittie, hauing fiue porches, which king Salomon made for the ſeruice: Iohn.5. *Sol.to.8. cap.5,6.*

uice of the Temple. And this *Iosephus* calleth Salomons lake or Poole. For in this poole the *Nathenims* washed the oblations which they deliuered vnto the priests to be offered in the Temple. The Water heereof was moued at certeine times by the Aungell of the Lord, and who so after the stirring therof went first into the water, he was healed, whatsoeuer disease he had. And therefore there lay a great multitude of languishing people in the porches thereof, as blinde, lame, withered, waiting for the mouing of the water. Among which number Christ healed a man which had languished thirty and eight yeares.

62

Isai. 22. *Iose.* 7, *bel.* 24. THE OLD FOVNTAINE, together with a Riuer, which issuing out of the same runneth through the whole Cittie into the brooke *Cedron*.

63

Iose. 14. *Ant.* 8, *et* 15. *Ant.* 14, *et* 1. *Bel.* 5. *Item:* 2, *bel* 15, 16, *&c.* THE BRIDGE, and portch with gates, by which men went from the gallerie, and from the Castle *Antonia*, ouer the valley of *Cedron* into the Temple, the which at the first the fauorites of *Aristobolus* against *Pompei*, and aferward the seditious against *Florus*, cut off, least by the meanes of the Castle *Antonia*, the Temple should be gotten.

64

Neem: 12 THE WARDERS GATE, so called, because certeine of the kings guard warded there, at such time as the king entered into the Temple.

The

65

THE HORSE GATE, so named, because men might ride so farre as that place: but then leauing their horses, they went on foote into the temple. At the which place began the habitations of the priests. *Lyran, in Neem. 3*

66.

THE GATE OF THE ESSENS, was scituate in the olde wall of the Citty. *Ios. 6, bel, 6*

67.

THE FIRST GATE, whereof the Prophet *Zacharie* maketh mention. *Zach. 14*

68.

THE PORCH OF PILLERS, scituate before Salomons pallace, the which was fiftie cubites long, and thirty cubites broad, and supported with strong pillers. *3 king. 7*

69.

THE BEAST MARKET, called *Probatica*, where sheepe, oxen, and other beastes for sacrifice were sold in the open market. *Ioh, 5.*

70

THE PALLACE OF QVEENE BERNICE, sister of king *Agrippa*, who with her brother at *Cæsaria* heard Paules supplication before *Festus*. And afterwards paying her vowes to God at Ierusalem, shee came bare foot before *Florus* sitting in his iudgement seat tyranizing against the cittisens, whom she besecched in vaine as concerning them. *Act. 25. 26. Ios. 2, bel 15 16, et, 17.*

The

71.

Ios.5.Bel.9 THE PALLACE OF GRAPTA, the neece of *Izata* kinge of the *Adiabens*, which she built for her selfe. Wherein afterward, *Ihon* the Captaine of the seditious abiding, leste there his mony and spoiles of tyranny.

72.

Ios.20, ant. 2. & 6. bel. 7 & bel, 13. Euseb. 2 hist eccle. 12. Acts 11. THE PALLACE OF HELEN, which exalted it selfe in the middest of the mountaine *Acra*. She being the Queene of the *Adiabens* which dwelt beyond *Euphrates*, was conuerted from Gentilisme, to the religion of the Iewes, and came to *Ierusalem*, to dwell. Where she being become a Christian, at what time that greate famine, (whereof *Agabus* propheside) in the dayes of the emperour *Claudius*, pinched the whole world, but specially the land of *Iudaea*, this good Queene (I say) at her proper costs and charge sent for great store of corne out of Egypt which shee distributed among the poore and needy at *Ierusalem*.

73.

Ios.6 bel.7. THE PALLACE OF MONOBAZ, kinge of *Adiabens*, the sonne of *Helen*, which was situat in the easte parte of the cittie.

74.

3.King.5. 6. 7.8.9, 2 Chro.2.3 4.5.6.7 THE TEMPLE OF THE LORD, otherwise called, the Lordes house and the sanctuary. The which Salomon the peaceable kinge builded of the matter prepared by Dauid his father, and of electe, hewen, and pollished stones, and of timber cut from mount *Libanus*, by the labour of more then a hundred

dred fitie three thousaud men in the mont *Moria*, without any sound of axe or hammer, in seuen yeares, so sumptuous and magnificent both within and without with shining gould, that it was counted the miracle of the world. Concerning the wonderfull excellencie whereof nothing can bee sufficiently spoken. When Salomon dedicated this Temple, the cloude and glory of the Lord filled it, & the fire which came from heauen consumed the sacrifices which were offered therein. As concerning the enterance of this temple, the same was contrary to the fashion now vsed, being East-ward, and the backe part tended west; whereuppon the priests, and people praied turning to the west, and worshipped God herein with greate reuerence, vntill through the Impietie of the kinges and people of the Iewes, it was prophaned with the 4.King.25.
pollusions of Idols often times. Therefore foure hun- 2 Chro.36.
dred fortie and one yeares after the firste foundation thereof, by the iust iudgement of God, *Nabuchodonozer* kinge of *Babilon* burnt the same, and so destroied it, that it lay desolate threescore and tenne yeares. 1.Es.3,5,6.
But after that, *Zorobabell* repaired the temple againe 2.Mac,3
in excellent sorte with squared stones, and the beste *Iosep.2,bel.*
timber in the same mountaine, within the space of *17,&,7,bel*
forty and six yeares. And this also was of so great esti- *10.*
mation that it was honoured throughout the whole 1. Mach.1.
world, and was from all partes enriched and bewtified 4,6.13.
with the greateste gifts and honors of kings and princes. The which after three hundred, fiftie, and fower yeares, was spoiled by *Antiochus Epiphan* king of *Syria*, and polluted with Idols. In the third yeare of the contamination thereof, the most valiant Captaine of the Iewes *Iudas Machabæus*, purged it, and restored to the same againe, the goulden vessels, and the worship of God. And that it might neuer more be defiled,

he did waule it about in manner of a caſtle with deepe trenches, with ſtrong and high walles, and with gates and towers both forceable and faire.

Ioſe.14.ant 8.et 7.bel.4 9.

Wherein hee being beſeeged a long time with one hundred and twentie thouſand Gentils, coulde not be commaunded.

But aboute one hundred yeare after this when that famous Captaine of the Romaines *Pompei* the greate foughte againſte it, hee wanne it with maine force, and in the entering thereof hee ſlue therein twelue thouſande Iewes; and *Pompei* himſelfe with his peeres entring into the moſte holye place, and behoulding the Table, the Candleſticke, and other thinges there, of ſhining goulde, and finding alſo two thouſand talents of the holy treaſure, this heathen Prince mooued as it were with a certayne godlineſſe, woulde not ſo muche as touch any of them; but the nexte daye after the ſiegè commuanded the keepers of the temple to clenſe the ſame, and to celebreate their lawfull and ſolemne ſacrifices. This ſelfe and ſame temple being afterwardes decayed, *Herod* the *Aſcalonit* kinge of the Iewes, by the ſpace of nyne yeares and a halfe, repaired and bewtified it, with ſumptuous buildings.

Strabo. Geo gra,lib.16. 1Mac.6,

Agge,2,

And according to the propheſie of the prophet *Aggei* (euen as the Church is preferred before a Sinagogue, and the bloud of the goſpell is more precious then the golde of the lawe) greater was the glory of this ſecond temple, then was that of the firſte: becauſe Chriſte, with his preſence, doctrine and miracles, glorified this. For in this, when hee was a childe hee was offered. In this hee ſate in the middeſt of the doctors; In the pinacle of this Temple hee was tempted of the Diuel, when he faſted for-

Luke,2. Math.4. Ioan,7.8. 10,et,ce.

tie

tie dayes and forty nights. In this likewiſe he preached often times, and was vexed by the Iewes. All which thinges, as they make muche for the glory of the temple, ſo they did nothing auayle, but that the very ſame Temple, in the yeare from the foundation thereof vnder *Zorobabell* fiue hundred eightie and ſixe, by the armye of *Titus Cæſar*, after a doubtful and bloudie battaile, was wonne with great force and violence, and ſo greate a ſlaughrer of Iewes made aboute the alter for burnt offerings, that the bloude of the ſlayne ranne like a riuer by the ſtayres of the Temple: and the Temple it ſelfe in the firſte brunte and furie of the battaile was ſette on fiere, by a certayne ſoldior, moued by diuine motion, not attending to the commaund of any, euen without the Emperours conſent: And by this burning, a worke of al that euer was ſeene or heard of, the moſt wonderfull, and the ornament of the whole worlde, the tenth daye of the moneth of Auguſt, was conſumed into aſhes: to witte, euen the very ſame day and moneth, whereon aforetime the temple was burnt by the *Babilonians*.

Ioſe. 7. bell. 9. 10. 18.

En, in chr, et 4, hi. eccl, 6.

Niceph, 3. hiſt, eccle. 24.

Yet for all this after threeſcore and fiue yeares, the Iewes rebelling agayne, and going aboute to reſtore the Temple in the ſame place where it was afore, *Aelius Adrian* the Emperour, ſlue of them in one daye fiue hundred and foure ſcore thouſande, and vtterly raſed the reſte of the buildinges of *Ieruſalem*, and leueled the mountaine *Moria* whereon the Temple was builded, and made it euen, caſting the rubbiſh and earthe thereof into the vale *Ioſaphat*, and into the brooke *Cedron*, leſte the citty truſting to the defence of the mountaine and Temple, ſhoulde riſe vppe and rebell any

more againſt the Romaines. He waſted alſo with fire and ſword nine hundred and foure ſcore villages. But the emperour *Iulian* the *Apoſtata*, after two hundred and twenty ſeuen yeares, to make the oracle of Chriſt falſe, which he had propheſied concerning the temple that there ſhould not bee lefte one ſtone vppon another, gaue vnto the Iewes money out of the common treaſurie, and commanded them to build a new the temple and to ſacrifice there according to the law of *Moſes*.

Ruffin. in Euſeb. hiſt. Eccl. lib. 10 cap. 37, 38. 39. Theodoret. 3. hiſt. eccle. 17. Zozo. 5. hiſt eccle. 21. Niceph. 10. hiſt. eccle. 32, 33.

The Iewes glad of this, came from all partes of the world to *Ieruſalem*, and threatning greuous things againſt the Chriſtians, they prepared & got vnto them skilfull workemen, ſtones, timber, morter, and all other things neceſſary for the building: alſo they cauſed to be made ſiluer mattockes, ſpades, and baskets: and throughly purged the place where the Temple ſtoode, with ſuch ſpeede and willingneſſe, that their women alſo beſtowed all their ouches, taches, bruches, and other Iewells, for the building, and caried out from that place all the rubbiſh in their laps. And when the foundations were opened and clenſed, the day following they ſhould haue begun their foundation, but the ſame night there came ſuch an exceeding and vehement tempeſt, that it caried away and ſcattered abroade their ſtone, timber, and morter, with other their neceſſaries. Ouer and beſides this, a greate earthquake, ſhooke all the ſtones of the olde foundations of the temple and diſperſed them, diſordered the houſes nexte adioyning to the temple by a downefall, and killed many Iewes.

And when they which remained, in the morning enterpriſed againe to build; a fier falling from heauen, a flame alſo breaking foorth from the foundations of the temple, deſtroyed more Iewes then before, which either

either were busy about the worke, or which came thither to see and looke on: and all that daye burnt and consumed into ashes, their maules, hammers, axes, spades, and all other working tooles, that nothing was left. The Iewes being yet obstinately bent, the next night following, a bright signe of the crosse appeared in heauen, and the garments of all the Iewes were marked as it were from heauen with figures of the crosse, and repleniſhed therewith as the firmament with starres; which when the day appeared they seeking to put out, could not by any manner of means do it. And thus being astonished and confounded, they lefte off both their vaine enterprise and also the place. So that by their wicked endeuour, the diuine oracle, was not only not made frustrate, but also more fulfilled and confirmed.

The Iewes being in this sorte beaten from their enterprise, the Christians neuertheleſſe were not afeard to build in the same place. For they erected a temple there in a round forme, made of greate hewen, and polliſhed stones, couered with a leaden roofe, very large high and bewtifull to behold. The which in processe of time, was honored with the Patriarchall seate, and became famous by reason of the true and pure worship of God which was therein maintayned. At the length being inuaded by the *Saracens*, it was contaminated foure hundred threescore and three yeares, with the filthy worship of *Mahomet*. Finally in the yeare of Christ, 1099. the very same temple, though it was fortified with a wall, with towers, and with strong gates by the Christians, yet was it violently wonne by *Godfrey* of *Bullion*, a valeant man; who killed within the circuit of the temple, ten thousand *Saracens*, in such wise that the vpper face of the earth was couered with the bloud of the slayne. In the

Wilh. ty, lib. 8, hist, bel. sacri, c, 20. et. lib. 9, cap 9. Broc. iti, 6. Breid. 14. Iul.

which place the saide *Godfrey* erected a Colledge of diuine seruice, giuing continuall maintenaunc to the same, furnishing it with necessary habitations, which so continued by the space of foure score and eighte yeares. The which expired, the same was possessed againe by the *Saracens*, through the pernicious discorde of Christian princes: who in the toppe thereof, (according to their manner) sette vp the figure of the halfe moone: and in the courts thereof they planted figges, and oliue trees. The same being nowe possessed of the *Turkes*, is defiled with the detestable worship of *Mahomet*. And all Christians are commanded by an *Edict*, not to enter thereinto, vppon paine of death. For if any Christian bee knowne to haue entered therein, hee is by and by either compelled solemnely to deny the faith of Christe, or else publiquely to lose his head.

THE FIRST PARTE OF THE TEMPLE.

75.

Exod.26. Leu,16.23 Numb.29. 19. 3.King.6. 2 Cro.3.4, 5.

THE HOLY OF HOLYEST, the which is so called bicause of the singuler holinesse of the place. It is also named the *Oracle*, and the *Inner house*. For it was the secretest part of the temple, wherein-to fewe did come: being twentie cubits longe, and as many in bredth; the heighte whereof was one hundred and twenty cubits. Whose floore

Heb.9. *Ios.3,ant,8* holiest, shining like the sun with the glittering brightnesse of golde. Whose surpassing bewtie is rather to be wondred at, then with words to be expressed. In this Arke the two tables of stone, containing the ten commaundements written with the finger of God, were kept with a singular care and holinesse: also the Pot wherein was *Manna*: and *Aarons* florishing rod, and the booke of *Deuteronomy*. The Arke abode in 2.Mac.5,2. this place about foure hundred and thirty yeares. It is written in the book of the *Machabees*, ỳ in the time of the captiuity of *Babilon*, the Prophet *Ieremy* by the commandement of God, hid the same priuily together with the Alter of Incense, and the perpetuall fier, in a caue of the mount *Nebo*.

2 Chro,36. Dan.1. 1.Esd.1. 3.Esd.1. *Hier.in Ioel cap.3.* *Iose.10,ant 13.* *Sueton.in vit.vespas.* *Rodolph.langius de vrbis Hirosol templique origine et excidio. lib. 2.cap.15.*

But the *Hebrues* coniecture, that it was caried by *Nabuchodonozer* into *Babilon*: & that it was neuer returned againe, but another made by the Iewes in steade thereof after the returne from the captiuitie. Other some thinke that *Nabuchodonozer* carried away the same with fiue thousand and foure hundred vessels of siluer and golde, which belonged to the temple of *Ierusalem*, and put them into the temple of *Bell* his god, but preserued by Gods prouidence (as it was sometime in *Philistæa*) after threescore and ten yeares of the captiuitie, they thinke (I say) that it was restored againe to the Iewes, at their returne by *Cyrus*, together with the said vessels. But after the beseeging of *Ierusalem Titus* and *Vespasian*, cariyng out of the temple to *Rome*, the Arke of the couenant, the two tables of the Lawe, with both the rods of *Moses* and *Aaron*: also the goulden table, and some of the shew bread: the goulden Candlestick also, and the foure pillers: made these to be caried among other spoiles, by the Iewes themselues round about the cittie in an open triumph, wherein with greate pompe they triumphed

floore was paued with marble, and layde ouer with firre boardes, couered with plate of golde. The gates were made of poliſhed ſtones inwardely framed with boordes of cedar, and couered with golden plates: the which being faſtened with nailes of golde ſhined moſt glorioully, as if it had beene a diuine worke. Whereon were grauen Cherubims, pretious ſtones, palmes, flowers, Imboſements, and pictures of diuerſe ſortes, repreſenting the celeſtiall bewty. The roofe alſo was couered with golden plate, the very top whereof was ſette full of goulden prickets, or ſharpe ſpittes to fraie away birdes, leſte by ſitting thereon, it mighte bee polluted. Into this ſacred holy of holyeſt, the chiefe Prieſte, for the diuine maieſty thereof, entred but once euery yeare alone, in the feaſt of purgation: on which daye the Iewes did faſt and afflict themſelues. And then that greate and chief prieſt of God, prefiguring the perſon of Chriſte, offered the bloude of a calfe burnte without the hoaſt, for his owne ſinnes, and for the ſinnes of the people. Who if he weare but ſomuch as in ſleepe polluted, entred not in in his own perſon, but by his ſubſtituted vicar.

Heb,9,13. *Ioſeph,6. bell 6.*

Heb,9.13.

THE PARTES OF THE MOST HOLY PLACEs.

76.

THE ARKE OF THE COVENANT, the which by the commaundement of God was made of *Sethim* wood, which corrupteth not, by *Moſes* in the deſerte, couered within and without with plate of pure goulde, being ſette in the middeſt of the holy of holyeſt

Exo,25.27 et 40 Num.17. Deut.31.

phed ouer that nation: *Simon Giora* Captaine of the ſeditious, and ſeuen hundred Iewes captiues (which were ſelected from among the reſt for youth and comlyneſſe) going before the triumpher halfe naked, with their hands bound. This triumph being ended *Veſpaſian*, layed vp all the veſſels of *Ieruſalem*, in the Temple of *Peace* at *Rome*, which hee in moſte ſumptuous manner had builded: But the lawe of the Iewes, and the purple vailes of the moſt ſecret places, he commanded to be ſafely layde vp in his pallace.

77.

THE TWO CHERVBIMS, of glory, the which, as it appeareth by the Hebrue text of *Paralippomenon*, are like vnto young boyes, made of the wood of the oliue tree, ten cubits high, and couered with plates of gold, and ſhining with angelicall brightneſſe, ſtood at each ende of the Arke with wings ſpred, one couple couering the propitiatorie, and with the other couple touching the gate on both ſides: Whoſe faces were directed toward the vttermoſt houſe: and looking one towardes the other, they behelde both themſelues, and alſo the propitiatorie.

Ex.25,37. 2.King.6. Heb.9. *Ioſ.8,ant,3.*

78

THE PROPITIATORIE, otherwiſe alſo called the oracle, the which being aboue the Arke, betwene the wings of the two *Cherubims*, and ſhining with moſt pure golde in brightneſſe aboue the ſunne, repreſenting the diuine maieſty, was as it were the ſeate of God ſpeaking: from whence he gaue oracles and anſweres.

THE SECOND PARTE OF THE TEMPLE.

79.

Exo.26,29
Leuit.10.
3.King.6
1 Cro.23,
24.
2.Paralip.
3.
Ezech. 44.
Luke 1,
Heb.9.
Ios.8,ant,3.
et 15 an.14.

HE HOLIE PLACE, so called for the dignitie of the place. It was also called the *Sanctuary*, the outwarde house of the Lorde, and the priests Courte. This is the other parte of the Temple, fortye cubits longe, and twenty broade, in highte one hundred and twenty cubits. The doores hereof were of golde. The floore made of firre boards was couered with plate of goulde. The gates were made of polished stones, and beeing within lined with boardes of *Cedar*, were couered outwardely with plates of goulde. Whereon was grauen *Cherubims* pretious stones, palmes, flowers, and sundry carued workes and pictures, which wonderfullie delighted men to behold. Aboue it was couered with a fayre roofe, shining as if it had beene fier.

From the enterance hereinto, such as were not cleane, were forbidden by the Lawe. Only the priests, which Kinge Dauid reckened to the number of thirty eight thousand, and distinguished them by Lot into foure and twenty orders, entered dayly thereinto.

All which beeing without vice, according to *Dauids* ordinance, wekely by turne, from Saboth to Saboth abstayning from their wiues, from wine and from all other stronge drincke, their priuities couered with linnen breeches, outwardely cloathed and girded

girded with a linnen garment, wearing a silke myter on their heade, in a wonderfull order, and with the greateſt reuerence that coulde bee, they worſhipped God, they offered ſacrifices and made their praiers.

80.

THE ALTER OF INCENSE, of gould, which by Gods commaundement was placed ouer againſte the vaile hanging before the moſt holy place, called the holye of holyeſt: Whereon the Prieſtes, euery daye morning and euening offered vnto God for a ſweete ſauour, Frankenſcence and ſweete perfumes. The angell Gabriell ſtanding ſometime at the righte hande of this alter, toulde vnto *Zachary*, as hee was offering Incenſe, the conception of *Iohn Baptiſt*. Exo.30.37 Leuit.2. 1.Mac.4. Luk.1.

81.

THE GOVLDEN CANDELSTICKE, the which hauing ſeuen branches, and ſo many Candles, was placed on the South ſide of the Temple: the which being lamps of moſt pure oile, burned continually, and gaue light as well by day as by night, to all the holy place. Ex.25,26. 27.37. Leuit.24. Ioſ.3an,10.

82.

THE FOVNTAYN, of water which iſſued forth on ỹ right ſide of the temple the water wherof *Salomõ* deriued into the ſea of bras, and into the copper *Lauer*: the which being carried from thence by Conduit pipes vnder the earth breking forth halfe a mile from Ezec.47. Ioel 3. *Ariſteas li. de 72. interpret.*

the east side of the cittie ranne into the brooke Cedron.

83.

Exo.25,26 37. Leuit.24. 1 King.21. Mar.2. *Ios.3, ant,9.*

THE GOVLDEN TABLE, the which stood on the North side of the temple, whereon were sette twelue loaues made of the most pure and fine flower of wheate. The which being stale, remayned to the vse of the priests, and then new were supplyed againe euery Saboth day, vppon the which were layde two golden cups full of Frankensence.

84.

Exo.28,39 Leui.8,16.

THE CHEFE PRIESTE his Image, and holy apparell, euery parte whereof shewe forth vnto vs, a diuine and heauenly magnificence. For when he went to offer sacrifice, or to enter into the most holy place he put on not only the vnder garments spoken of before vnder the nũber seuenty nyne, but also aboue vpon them a *Tunicle* of *Iacinct* with sleues downe to the ankells, at the lower hem wherof there did hang threescore and two golden bells, and in another border as many pomegranats. The *Tunicle* was girt with a girdle foure fingers broad, wouen with silke, gould, precious stones, and flowers of sundry colours. Aloft aboue this, he did wear an *Ephod* or *Superhumeral*, that is to say, a most faire cloake, made of golde, of *Iacinct*, of purple, scarlet and of fine silke most curiously wouen together, dazling of the eies by reason of ỹ variety & glittering brightnes of the colours and flowers. Vpon each shoulder whereof there were seueral *Onix stones* included in golde, which *Iosephus* calleth *Sardonichs*: in either of which stones six names of the children of *Israell* were grauen.

Beside these, he had the *Reasonable* of Iudgement, which

which he caried vpon his breſt, wherein was doctrine and truth. The *Reaſonable* was a ſquare thing about the bredth of a mans hand, wouen and made of golde, Iacinct, purple, ſcarlet, and fine ſilke, whereto were faſtened twelue precious ſtones of diuerſe ſortes, hauing ingrauen in them the names of the twelue ſons of *Iſraell*, according to the order of their natiuitie. Moreouer on his head he ware a long rounde cap, in forme of a Miter, made of Iacinct and fine ſilke; vpon the front wherof was ſet a brooch of gold in forme of a halfe gloabe, which figured the ineffectable name of God, *Tetragrammaton*, with theſe foure Hebrue letters יהוה theron ingraue, ſetting forth by the wonderfull brightneſſe thereof the excellencie of the diuine maieſtie: Alſo the golden Cenſer in his hand: by which he offered vnto God the moſt fragrant odor of Frankenſence, is a parte of his ornaments.

Al which things as they are ful of miſteries, ſo ſome of them excelled the reſt in diuine power. For that ſtone which the high prieſte did beare on his righte ſhoulder, ſo often as he had pleaſed God with ſacrifices, did ſo wonderfully ſhine, that they which ſtoode a greate way off might perceiue it. And (which is no leſſe wonderfull) the twelue ſtones which were on the *Reaſonable*, did foreſhewe vnto them which went to the warre, victorie.

For before the army ſhould moue it ſelfe, there came ſo great a brightneſſe from them, that it gaue al the people to vnderſtand that God was preſent, and that he would helpe all thoſe that call vpon him. But now God being angry with the wickedneſſe of his kings, both the *Reaſonable* and the *Onix* alſo haue ceaſed one hundred and fiue yeares before the natiuity of Chriſt to giue their wonted ſhine and brightneſſe.

85

Exod.26. 36. 2 Cron.3. Math.27,

THE VAILE, was wouen of Iacinct, purple, ſcarlet and fine ſilcke in moſt bewtifull varietie: and was adorned with Cherubims and al manner of flowers imbroydered thereon, which hong at the gate before the moſt holy place, and at the death of Chriſt was rente from the top to the bottome euen in the midſt,

THE THIRD PARTE OF THE TEMPLE.

86

3. King. 6. 2 Cron. 4. 6 Ezech. 40. Heb. 9. *Ioſeph. ant 3. 14. et 6. bel et 7. bell 4. 16. et l. 2. cont: Apion. em.*

THE IEWES ILE. The which alſo is called the *Entery*, the *Haule*, the *Holy Secular*, & *Salomons Porch*, being the thirde parte of the temple. Into the which men wente vp by foure ſteppes. Whoſe pauement checkered with marble of ſundry ſortes, was open to the aier, and vncouered, and was compaſſed aboute with a wall made with three degrees of ſtones of ſūdry colours. To the which were annexed greate porches, broade, and aboue threeſcore and tenne cubits high, born vp with marble pillers of ſingle ſtones which wer twenty fiue cubits high, the roofe couered with Cedar. The inſet gates couered with golde, ſhined moſt glorioufly. And it had three high gates: whereof the firſt tended toward the eaſte, the ſecond towarde the South, and the third toward the North: euery of the which gates were ſhut with two ſiluer doores thirtie cubits high, & fiftene broad: but the weſte part had no gate but was incloſed with a whole wall. And this was called the Iewes *Ile* or *Haule*, becauſe only the Iewes being

being cleane and chaſte made their praiers there, and heard the words of the law. In the which place, Chriſt taught the people often times: and where the Iewes would haue ſtoned him: and *Peter* when he had healed the lame man ſpake vnto the people: and conuerted fiue thouſand men. Before this *Haule* incloſed with a lattice, there was a Table ſette, containing this lawe ingrauen with letters of Greeke and Latine, *Euery ſtranger that ſhall enter into the holy place ſhall dye.* And the *Romaines* had giuen authority to the Iewes to put to death as wel *Romaines* as Iewes, which tranſgreſſed this law.

Luke 1. Iohn.10. Act.3.4.5. *Ioſe:15.ant 14.et.2.be 16.et.6.7.*

THE PARTES OF THE IEWES ILE.

87

THE ALTER OF BVRNT OFFERINGE OF BRASSE, the which ſtoode in the midſt of the Ile open to the aier and vncouered. Wherein that perpetuall fier was dayely maintained by the putting to of wood which fier in old time, the Lord ſente downe from heauen, when *Aaron* at the firſte time offered ſacrifice in the deſert. On the which altar, the prieſts euery day morning and euening, burnte ſundry ſortes of Male beaſtes which were cleane and without blemiſh, as Sheepe, Oxen, and Goates, turtels, Pigeons, and ſuch like, which were conſumed with this holye and perpetuall fier, for a burnte offering and Odor of ſweete ſauour vnto the Lorde. But in the time of the Captiuity of *BABILON*, this perpetuall fier was hidden by the Prieſtes in a drye pitte or well and

Ex.27.38. 1 Cron.4 *Leuit.9,6. et.1.*

2.Mac.1. and being ſought for by *Neemia* the prieſt, threeſcore and ten yeares after the ſame, there could be no fier found in that place, but a certaine thicke water which by diuine power, at the praier of *Neemia* was ſette on fier.

88

3.King.7. 2 Cron.3. BOOZ and IACHIN, two pillers of braſſe of wonderfull beawty, thirtie two cubits high, whoſe circumference or circuit comprehended twelue cubits, which *Salomon* cauſed to be made artificially, and placed them in the porch of the temple, one at the right hand, which hee named *Iachin*, and the other at the left hand which he called *Booz*.

89.

2.Kin.7. 2 Cron.4. THE LAVER OF BRASSE, a veſſell of greate capaſcitie, full of water, placed by *Salomon* on the North ſide of the temple, whereon were carued the pictures of cherubims, Lions, and Oxen. In this the prieſts waſhed the beaſts which ſhould ſerue for burnt offerings, which neuertheleſſe were firſte waſhed in the ſheepe poole called *Probatica*.

90

1 Cron.26 THE HOVSE OF COVNSEL, at the South ſide of the temple, where was the aſſembly of the elders of the people.

91

1 Cro.9, 2. Ierem.35. Ezech.42. THE CLOSETS, or veſteries, were ſide houſes, lōg, broade, and high, like towers. In the which, the Prieſts when they ſhould enter into the holy place, did put off their wollen garments, laying them vp till the

the seruice was ended. Wherein also they did eate the partes of the peace offerings. 1.Mac.4.

92.

THE SEA OF BRASSE, containing very greate store of water, which *Salomon* made, and placed on the South side of the temple, vpon twelue oxen of brasse; wherin the priests entering into the temple to serue at the alter, washed their hands and their feete. Exo.30,38 3.King.7. 3.Cron.4.

93.

THE NEVV GATE, the which was in the Ile of the temple toward the south where *Ieremie* foreshewing that the citrie and temple should be destroied, was taken. And where *Baruch* red before the people the propheſie of *Ieremy*. Iere. 26,36

94.

THE HOLY GATE, otherwise called the brasen gate, which being in the Inset parte of the temple, opened toward the East: before the which *Esdras* red the law of God before the people: and where the rulers of the Iewes, a long time after that, exhorted the seditious vnto peace. 3.Esd.9.

95.

THE PORCH OF THE TEMPLE, builded by *Salomō* before the *Sanctuary*, the which was twenty cubits long, and ten broade. 3.King.6. 2 Cron.3.

96.

THE RINGES SEATE the which was very loftie, the which *Salomon* prepared for the kings. *Hier.in* 2 Cron.3.

97.

Ezec.40. THE LOFTES OF THE SINGERS, where diuine praises were ſonge with voice, and with diuers inſtruments.

98.

2 Para.24. Mat.23. THE PLACE OF ZACHARIAS, where he was ſtoned betweene the temple and the altar.

99.

Iohn.10. THE PLACE, where the Iewes woulde haue ſtoned Chriſt.

THE FOVRTH PARTE OF THE TEMPLE.

100

Ezech.40. *Ioſ.15,ant. 14,et,6,bel. 6,et,7,bel.1 10,et,lib,2. contra Apionem.*

THE ILE, which belonged to the Gentiles, being alſo called the *outſet Courte*, which is the fourth part of the temple, into the which men aſcended by many ſtares. Whoſe inſet ſpace open to the aier paued with al manner of bewtiful ſtones, had foure excellent gates opening towards the foure partes of the worlde, which were ſhut with dores of braſſe. This being a ſquare porch much like a cloyſter, vphoulden with pillers of Marble, & ſeeled ouer with cedar, was thirtie cubits broade. The whole circuit

cuite and compaſſe of which porch, was fiue hundred paces. Into this Courte or porch all ſortes of Iewes and Gentiles might enter, both cleane and vncleane: where vpon it was called the Courte of the Gentiles. Here hence it was that Chriſt did caſte out twiſe the buiers and ſellers: and ſuffered not any man to carry ſomuche as a veſſell through the ſame. Here hee diſcharged the woman taken in adulterie. Here hee taught often times. Here alſo the Iewes woulde haue ſtoned him. Finally here it was that hee was glorified before the Gentiles with a voice from heauen.

THE PARTES OF THE COVRT OF THE GENTILES.

101

THE GOVLDEN EAGLE, was of great waigth, ſette vp by *Herod* the greater ouer the greateſt gate of the Temple, and was at the laſte pulled downe by the Iewes and cut in peeces, where vpon aroſe a great tumult, and many were ſlaine.

Ioſe. 17, *ant* 8, *et*, 12. *Item.* 1, *bel.* 21, *et*, 2, *bel*, 1.

102.

THE TREASVRIE; in Hebrue called *Corban*, a cheſt wherein was offered and kepte ſuche money, as ſerued for the neceſſaries of the ſacrifices, for the ſuſtentation of the poore, and for the repairing of the Temple. When *Helidore*, who was ſente by the kinge of the *Syrians*, ſoughte to take the ſpoyle of

Mar: 7. Mar. 27. 4. King. 12.

97.

Ezec:40. THE LOFTES OF THE SINGERS, where diuine praises were songe with voice, and with diuers instruments.

98.

2 Para.24. Mat.23. THE PLACE OF ZACHARIAS, where he was stoned betweene the temple and the altar.

99.

Iohn.10. THE PLACE, where the Iewes woulde haue stoned Christ.

THE FOVRTH PARTE OF THE TEMPLE.

100

Ezech.40. *Ios.15,ant. 14,et,6,bel. 6,et,7,bel.1 10,et,lib,2. contra Apionem.*

HE ILE, which belonged to the Gentiles, being also called the *out set Courte*, which is the fourth part of the temple, into the which men ascended by many stares. Whose inset space open to the aier paued with al manner of bewtiful stones, had foure excellent gates opening towards the foure partes of the worlde, which were shut with dores of brasse. This being a square porch much like a cloyster, vphoulden with pillers of Marble, & seeled ouer with cedar, was thirtie cubits broade. The whole cir-

cuit

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Mar: 7. Mar. 27. 4. King. 12.

2 Cron. 24. 2 Mac. 3. *Ioſe.* 18. *ant.* 5. *Ioſe.* 17. *bell.* 11. 2 Mac. 4. Ioan. 8. Mar. 12. Luk. 21. *Ioſe.* 18. *aut* 13, *et* 19.

this treaſury, he was ſcourged by angels from heauen. And when *Pilate* by the like temiretie would haue beſtowed this holy treaſure for the bringing in of waters he was let and hindred by a general vprore of the people: the which neuertheleſſe the *Romaines* when they had wonne the cittie tooke and caried way. Alſo we reade that *Lyſimachus* was ſlaine neer vnto this place: Here it was that Chriſt taught himſelfe to be the light of the world, and ſayd that he ſhould be lifted vp vpon the croſſe by the Iewes. Chriſt ſitting here, pronounced that the poore widdow offering two mites, had giuen more then all the rich. Ouer this treaſurie, for a monument of his aduerſe fortune turned into proſperitie, kinge *Agrippa* hanged vp that golden chayne, which the Emperour *Caius* gaue vnto him: being equall in waight to that Iron chaine with the which his hands were bound by the commandement of the emperour *Tiberius*.

103.

4. King. 26. Iſai. 38.

ACHAS DIALL, the king, which he made, wherin the kinge *Ezechias* being ſicke, for a ſigne of recouering his health, the ſhadowe of the ſunne by diuine miracle, went backwards ten degrees.

104.

1. Cron. 26.

THE NORTH GATE, whereof mencion is often times made in the Scripture and in *Ioſephus*.

105

2. Cron. 26,

THE SOVTH GATE, mentioned often times in Scripture, and in *Ioſephus*.

The:

106

THE WEST GATE, the which alſo in the booke of Cronicles, is called the gate of foundation. 1. Cron. 26. 1 Cro. 23.

107.

THE EAST GATE, the which alſo is called the gate *Sur*, otherwiſe *Seir*: alſo the kinges gate, and the *Bewtifull* gate: becauſe of all the reſte it was the greateſt, higheſt, and faireſt: by which alſo there was the principall enterance into the temple. This being decayed was repaired by kinge *Ioatham*. And neere vnto this gate the Apoſtle Peter, with his word, healed the man which was lame from his mothers womb and ſate there begging of almes. 1. Cr. 9, 26. Neem. 3. 4. K. 11, 15. 2. Cron. 27. Acts. 3.

108.

THE TOWERS OF TROMPETORS, which were erected alofte in the weſt corners of the temple. In the tops whereof, the prieſts, wanting the vſe of belles, with two ſiluer trompets, called the people vnto the temple. Frō thence alſo they tould the people of Feſtiuall daies, of *Sabboths*, of faſtes, and of ſolemne feaſtes. Num. 10. *Ioſ. 5. hel. 19.*

109

HERE Chriſte writing with his fingar on the groūd made the accuſers of the women taken in adultry aſhamed and ſet her free. Iohn. 8.

110

HERE Chriſt making a whip of cordes, caſte out the buiers and ſellers, togeather with their marchandis. Iohn. 2. Matth. 21.

Thus far we haue ſpoken of the Temple, and of the partes thereof: and now we will proſecute the other partes of the daughter of Sion.

III.

Ioſe. 15. Ant. 19, et. 20. Ant. 15. THE THEATER, the which was builded in forme of a halfe circle by *Herod* the *Aſcalonite* kinge of the Iewes, neere vnto the pallace of the *Machabees*. In the circuit whereof in Imagerie was ſette foorth the tittles, the victories, and ſpoiles, of *Auguſtus Cæſar*; ſhining with ſiluer and goulde: where the better and more worthy ſorte ſitting vppon ſtayres and ſeates made round in compaſſe, and the reſt ſtanding therein, behelde the players, and actors, and muſitians, playing theire comedies and tragedies, and other plaies.

THE PLACES OF THE DAGHTER OF SION.

II2

3 King. 10. 2 Cron. 9. Ioſe. 8, THE THROANE OF SALOMON. It was a very great thron of *Iuorie*, couered ouer with ſhining goulde, cloſe and rounde in the toppe like a Iudgement ſeate, hauing ſixe ſteppes or ſtayres, at eache ende whereof were twelue Lyons ſet. In this throne kinge *Salomon* ſate, when hee heard the controuerſies of the people, and pronounced Iudgement, and capitall ſentences, appointing lawes and ſtatutes.

Herein

Herein also hee sate, when in royall manner hee woulde shewe foorth his pompe, glory and Riches, and when he intended to bestow vpon his faithful seruants rewardes. *Lyra.in,3. King.7.*

113.

THE PASSAGE which Kinge *Salomon* made of strong timber, to go from his pallace into the temple. 2 Cron.9,

114.

THE TRIBVNALL, was a publique place, set before the house of *Pilate*, and appointed for Iudgement, where the Lieutenants of *Rome* were wonte to giue sentence, which in Greeke, was called LITHOSTROTOS, that is, *a place of pauement*, and in Hebrue, GABATHA: bicause it was highe and loftie. *Pilate* sitting in this iudgement seate, and, hauing good wil to free Iesus standing before him, tooke water and washed his handes before the people, saying, *I am innocent from the bloude of this iuste man*. But all the people crying out *Crucifie him, Crucifie him, his bloude bee on vs and on our children*: and further laying treason to his charge in that hee made himselfe a kinge, hee condemned Christ to the death of the crosse, in this forme of wordes, euen as wee founde them in certeine antiquities, from whence we faithfully report them. Iohn.19. Mat.27. Mar.15. Luke 24.

Iesum Nazarenum subuersorem Gentis, contemptorem Cæsaris, et falsum Messiam, vt maiorum suorum testimonio probatum est, ducite ad communis supplicij locum: et cum ludibrio Regiæ maiestatis, in medio duorum latronum cruci affigite. I lictor, expedi cruces.

That

That is to say, carry ye to the place of common execution *Iesus* of *Nazareth*, a subuerter of his nation, a contemner of *Cæser*, and a false *Messias*, as is proued by the testimony of the elders of his owne people, and crucifie him betwene two theeues in reproch & scorn of his kingly maiesty. Go hang-mã, & mak ready with speede the crosses. The which sentence pronounced he deliuered him to the soldiors to be crucified. Who brought forth Iesus, depriued of all bewtie and comlinesse, and more like to a leaper, then to himselfe, by reason of the paines which they had laide on him, but that he might bee knowne vnto the people, they put on him againe his owne garmentes, and carieng his crosse, with two theeues through the gate of Iudgement, to be crucified in mount *Caluary*.

Isa. 53.

Pilate sitting in this *Tribunall* seate in time of an Insurrection for bestowing the holy treasures of the temple, which were called *Corban*, gaue a secret signe to the soldiors which were priuilie armed vnder their cloathes, that they should not vse swords but clubs, to beate downe the tumultuous Iewes. By which meanes many of them were slaine, many sore wounded, and very many trodden vnder foote, euen to death by their owne company in the tumult.

Iose. 1 8. ant. 5, et, 2, bell. 8. Euseb. 2. Hist. eccl. 6 Niceph. 2. Hist. ec. 10.

After this *Florus* the Lieutenant, sitting in the same iudgement seate, caused many of the Noble men and gentlemen of the Iewes, to be beaten and torne with rods and whips, and to be fastened on crosses: who also caused many other massakers about the cittie, nothing sparing neither women, children, nor sucking babes. The which were certain beginnings of vengeance taken by almighty God vpon the obstinat Iewes for the shedding of the Innocent bloud of Christ.

Ia. 2, bel, 15.

The

115.

THE TOWER OF STRATO, in Greeke called *Pyrgus Stratonis*, situate betwene the castle *Antonia* and the temple: it was a hollow & an obscure passage where *Antigonus* was slaine by the soldiors of his brother. *Ios.13,ant. 18,et,bel,3*

116

THE VALLY OF CEDRON, broad, deepe and dark, which in manner of a ditch or trench compassed the temple round about. And because it was disposed after the fashion of a morter, it was called in Hebrue *Macthes*, and in Latine *Pila*. This was so exceeding deepe, that men could not looke down from the roofe of the temple into the bottome therof but their eies, would dazle and their heades seme to turne with gidinesse. Herein Merchantes, and all sortes of chapmen dwelled. Into this vally *Iames* the brother of the Lorde, firste Bishop of *Ierusalem*, for professing Iesus the sonne of God on the feaste of passeouer was cast downe headlong from the battlementes of the temple at the commandement of *Anani* a *Saducei* chiefe prieste, and was immediately knockt on the head with a fullers club, & was there buried nere vnto the temple, his monument remaining there a longe time after. *Sopho.1: Ios.14,ant. 8,et,15,an. 14. Item.1,bel. 5,et,6.bel.6 7. et.6,Ios,20. ant,16. Euseb.2. Hist.eccle. 1et,23.*

117

THE WAIE OF THE CROSSE, by which Christ hauing receiued his iudgement to be crucified, went forward with painefull and bloudy steps to mount *Caluary*.

D. Petrus Potens & M. Mattheus Stenberch did measure the cittie of Ierusalē long since, by whose reporte this Description is made.

For beginning at the Pallace of *Pilate* he made sixe and twenty steppes (which make threescore and siue foote) vnto the place where the crosse was layde vpon him.

From whence (all the cittye gazeing on him) carying his crosse on his sore shoulders, hee came towardes the Weste, or rather North-weste, fourescore steppes, which make two hundred foote, to the place, where men say, that hee fell downe vnder his crosse.

From thence going forward, by threescore steppes and three foote (which make a hundred fiftie and three foote) hee came to the place where the blessed virgin *Marye* with *Iohn* the Apostle mette with him. And proceeding from hence by threescore and eleuen steppes, and one foote and a halfe (which make a hundred seuentie and nine foote) he came vnto a certaine crosse way, where *Simon* of *Ciren* was compelled to beare the hinder parte of the crosse with Christ.

Also petrus calentinus in his booke intituled the way of the crosse.

Taking his way hence by one hundred ninetie and one steppes, and halfe a foote, (which commeth to foure hundred and seuenty foote) hee came to the place where a certayne woman mette with him. And from thence going three hundred thirtie sixe steppes and two foote, (which amounte to eighte hundred fortie and two foote) hee came to the *Iudiciarie* gate where once againe he fell with his crosse.

From thence hee ascending faintely a very heard and stony way towardes the North, hee gained three hundred forty and eighte steppes and two foote (the summe eight hundred seuentye and two foote) which broughte him vnto a two foulde way, where certaine women weeping spake vnto him: And from hence

laboring

laboring forwarde threescore steppes and one and halfe a foote, (which make foure hundred and foure foote) hee fell downe the laste time, at the foote of the mounte *CALVARIE*. From thence hee wearilie and faintingly went forwarde eighteene steppes, or fortie fiue foote to the place where the hange-men drewe off his cloathes, where they gaue him to drinke wine mixt with mirrh and gaule.

Then hee went on twelue steppes, or thirty foote euen to the place where hee was nayled on the crosse on mounte *CALVARIE*. So that from the Pallace of *Pilate*, vnto the place where Iesus was crucified, the distance is a thousande three hundered and seuen steppes: or by another accoumpt, three thousand two hundred sixtie and eight foot,

---

We haue made such exacte descripion and demonstration of the way of the crosse (as also the way of the Captiuity hereafter expressed vnder the number of two hundred and seuen) to the ende that euerie Christian man, in all places, euen in the doores of his house, or walking often times in his garden, or being in a iourney, or in the Temple, either lying in his bedde, may by the Imaginination of his minde conceiue the like way, and with godly affection of the hearte may meditate vpon the passion of Christ: the which no doubt is both acceptable vnto God, and for our owne soules health moste profitable as the holy Scriptures, and the writinges of good men by their often exhortations do testifie.

118.

4.King.11. 2.Cron.23. *Ioſ.9,ant,7.* THE WAY OF ENTRANCE EOR THE HORSES, which was betwene the pallaces of *Salomon*, and of the Queene. By which *Athalia* the Queene being brought out of the horſſe gate, was ſlaine in the valley of the Brooke *Cedron*.

119

THE GALLERY, made in forme of a ſtone bridge, with many arches, extending it ſelfe with ample largeneſſe ouer the common ſtreete, adorned with open walkes vppon the ſame. From the which there was a paſſage from the pallace of *Pilate*, into the caſtle of *Antonia*, and ſo from thence into the Temple. Frō this place, being very ſafe, ỹ Lieutenants of Rome were wont to ſpeake vnto the people. Whereon *Pilate* ſtanding, exhibited *Ieſus* to the Princes and people of the Iewes to bee looked on, being very ſoare ſcourged, ſpit on, cloathed with a purple cloake, and wearing a ſharpe crowne of thornes vppon his head, ſaying vnto them *Behould the man*; that he being thus afflicted, they might haue compaſſion on him. But they with confuſed voyces cried, *crucifie him, crucifie him*. Whereas yet an arch of ſtone is to be ſeene, and is ſhewed vnto ſtraungers, with this Inſcription: *Tolle, Tolle, crucifig--* the reſt cannot be red, by reaſon antiquitie hath worne it out. From this *Gallery* kinge *Agippa* pronounced an eloquent oration to pacifie the ſedicious people, exhorting them to obay the *Romaines*, *Ioſephus* maketh mention many times of this *Gallery*.

Ioan.19.

Breid.14. Iul. Sal.tom,8. cap.7. Ioſ.2, bel,1. 6, Item,5. bel.9.

The

120

THE CROSSE OF CHRIST, which was layd on his shoulder, was fiftene foote long, and eight foot ouer, as we haue receiued by tradition of the elders. *Pasch.d.* 207.

121

HERE it is sayd that Christ fell the first time vnder his crosse. *Pasch.d.* 207.

122

HERE also by tradition of some fathers, it is sayde, that the blessed virgin Marye with *Iohn* and certeine godly women stoode, as Christe passed by with his crosse. *Breid.14.* *Iul.*

123.

CHRIST, being com to these two waies, and being wearied with the heauy burden of his cros, is said to haue fallen. For the which cause, the soldiors and Iewes, fearing that he would faint, before he could be crucefied, tooke a certaine man comming out of the country, named *Simon* of *Cyren*, and compelled him to carry the crosse after Iesus. Math.27, Mar.15. Luke.23. *Breid.14.* *Iul.* *Sa.1,8,6,7.* *Pas.d,* 208.

THE THIRD PARTE OF THE CITTIE.

124

4King.22. 2.Cron.34 Sopho,1. Hiero.in 2. Cron.34. Io.6,be,10

HE SECOND CITTIE. This is the thirde parte of the cittye, the which also had many narrow waies wherof mention is made somtime in the Scripture wherein amonge others many prophets and noblemen dwelt. This when the *Romaines* had gotten, they were by the seditious againe driuen out of the cittie.

THE PLACES OF THE SECOND CITTIE.

125.

Ios.6,be,12. THE LAKE AMYGDALON, neere vnto the which *Titus* erected a Bulwarke.

126.

Acts.1.2. THE HOVSE OF MARIE, the mother of *Iohn*, and of *Marke*, one of the seuenty and two disciples of Christ, wherin the faithful of the primitiue church, were wont to assemble themselues, & to pray. Where also after the martirdome of *Iames* the Apostle, *Peter* being caste into prison by *Herod Agrippa*, they praied without ceassing for his deliuerance. Who at the laste being brought out of prison by the angell, and knocking at the dore of this house, was by a damsell brought into

Sal.tom.8. cap,4.

into the same. In the which place afterward a church was builded which was the firste of the Christian Greeks. And is an episcopall seate, which the *Syrians* hould vnto this day.

127.

THE HOVSE OF OLDA THE PROPHETES, the wife of *Sellum*, a famous noble-man the greate vncle of the prophet *Ieremy*: whose counsell being asked by the king *Iosias*, she foretould him of the destruction of *Ierusalem*. 4. King. 22. 2 Cron. 34.

128.

A CONDVIT, and fountaine, which by pipes sent forth water alofte: and by the like pipes deriued water into *Herods* pallace, and about the same, filling the cesterns thereof. *Ios. 2, be, 18 & 6. bel. 6.*

129

THE WOOD MARKET which *Cestius* set on fier. *Ios. 2, be 24.*

130.

THE HABITATION OF THE RECHABITES: who liuing religiously according to the commandement of their Father, possessed neither fieldes nor vineyards, and like pilgrims of this world, dwelt not in houses but in tents, and wholely abstained from wine. Wherfore when through the necessitie of warre they were cõpelled to come into the citty, *Ieremy* drinking vnto them by the cõmandement of God, they would drink no wine. By which example of their obedience, the same prophet reprehended the disobedience of the obstinat Iewes, neglecting the commandement of God; and therefore he did set before the one a punishment, and before the other a reward. *Ier. 35.*

131

Isai.22. A LAKE, which was situate betwene two walles of the citty, whereof mention is made in *Isai* the prophet.

132

Ios,6,bel,9. THE MIDDLE TOWER, which was in the middle wall.

133

Ios13,ant 21,et,6,bel, 8. A MONVMENT of *Allexander Iannæus* the high Prieſt and king, wherein he was buried by the authority of the *Pharaſies* very ſumptuouſly.

134

Ios.6,bel,7. A MONVMENT of *Iohannes Hircanus*, highe prieſt and Captaine: of whome mention is often made in *Ioſephus*.

135.

2 Cro.32, *Neem.3.12* *Ios.6,bel,6.* THE SECOND WALL, the which is alſo called the middle wall, bewtified with many gates, and deuided with fourteene towers. the which wall *Ezechias* the kinge repaired, and made more ſtronge and higher.

136

Ios: 6,be6. THE PALLACE OF HEROD, the which was builded by HEROD the *Aſcalonite* kinge of the Iewes, (who killed the Innocents) with ſundry ſorts of polliſhed marble ſtones nere vnto the weſt wall of the cittie, from the old wall, euen to the middle wal: being

moſt

moſt ſingularly bewtified with ſiluer and gould moſt ſtrongelie fortefied with an iron gate, and three moſt excellent towers, to wyt, *Hippic*, *Mariam*, and *Phaſel*, which in greatnes, ſtrength and beautie, excelled all the towers of the whole world. Within was the kings haule, which being builded on high and verie loftie with vnſpeakable magnificence, was wholly cõpaſſed about with moſte beautifull towers, parlours, chambers, galleries, porches, & with pillers, with the which there was an incloſed court open to the ayre. Acts 12. *Ioſ. 2. be. 17* Luke. 23.

In this haule, Chriſt was preſented to *Herod Antipas Tetrarch* of *Galilie*, who killed *Iohn* the *Baptiſt*; which *Herod*, asked Chriſt many queſtions, who was there conſtantly accuſed by the Iewes. Whom, when he anſwered nothing, the ſame *Herod* and his whole rout deſpiſed and ſcorned: and ſo ſent him to *Pilat* clad in white, as if he had bene a foole, or a ieſter. But nowe this pallace is a ſcoole for children of the Infidelles. *Breid. 14. Iul.*

137.

THE MIDDEL GATE, of the ſecond wall, wherin the vttermoſt walles being broken, the princes of the king of *Babilon* did ſit. Ierem. 39. & 52.

138.

THE VTTERMOST COVRT, compaſſing the *Haule of Herod* round about, where the kings ſoldiers did watch and ward. Wherin was the kings priſon whereinto malefactors were put. In this priſon Saint *Peter* was ſhut vp by king *Herod Agrippa*, who had ſlane *Iames* the greater. Which *Peter* being bound with two chaines, & moſt ſafely kept by fower quaternions of ſoldiors all the daies of ſweete bread: *Io. 2, be, 17.* Act. 12.

But in the night before the day whereon hee ſhould haue bene put to death, he was by the Angell of the Lord looſed from his chaines, and by him brought foorth through an iron gate, by the firſt and ſecond watch, into the cittie.

139

THE LAKE, CALLED STRVTIVM, which was the middle Lake. Here alſo *Titus* cauſed a bulwark to be made.

Ioſe. 6, bel, 12.

140.

THE TOWER HIPPIC: The which being fower ſquare, was builded in the ſecond wall, vpon a high hill. It was fower ſcore and fiue cubits high, and hauing two toppes was to be ſeene a far off. It was marueilouſe ſtrong, builded by *Herod* the elder: who hauing in the warre loſt his friendes the *Hippics*, called this tower after their name *Hippic*.

Ioſe. 6. bel. 5. 6. 7.

141.

THE TOWER MARIAMME, The which beeing fiftie cubits high ſtood aloft in moſt bewtiful manner, vpon a high hill of the ould wall, the which *Herod* builded for a memoriall of *Mariamme* his beſt beloued wife, whom he had ſlaine, and called it after her name *Mariamme*. And becauſe it caried the name of a Queene, therefore it was more beautifull in ſhewe then the other.

Ioſe, ant, 9. & bell. 16. & 6. bel. 6,

142.

THE TOWER PHASELVS, which being fower-ſcore & ten cubits high, ſet vpon a high place of ỹ ould wall, and made aloſte in forme of a ball was of woon-

Ioſ, 14. ant. 22. et 16.

woonderful height and exceding ſtrong. Which *Herod* builded after the faſhion of the tower *Pharus* in *Alexandria*. And in the honor of his brother *Phaſelus* called it *Phaſelus*, who being taken priſoner by the *Parthians*, and hauing no libertie to vſe neither weapon nor hands: ran his head againſt a ſtone aud ſo killed himſelfe. How this and the other two towers were left ſtanding after the deſtruction of *Ieruſalem*, reade vnder the nomber of (1.) going before.

ant 5.et 17 ant 14.et 1 bel,11.et 6. bel.6.et 7. bell,18.

143.

HERODS PARKE, which had in it an orchard & a garden, watered with ponds, riuers, & fountaines: repleniſhed with ſundry wild beaſtes, fiſhes and fouls: hauing many large walkes, & round about the ſame, many towers of tame doues.

Ioſ.6,bel. 6.

144

THE HOSPITALL, which *Hircanus* the highe prieſt founded, with the mony which he got out of the ſepulcher of *Dauid*. wherin pilgrims, poore men, and ſuch as were Impotent were ſuſtained and kept.

Ioſ.13,ant. 15: Egeſi.1,hi. Iudaic,1.

145.

THE WRESTLING PLACE, the which was placed in *Herods Pallas*. It was large, ſeruing in the winter time for wreſtlers, and for other exerciſes, and paſtimes, wherewith men recreated themſelues.

Io.6,bel,6

THE FOVRTH PARTE OF THE CITTIE.

146.

Ios.19,an.7 & 2.be.15. & 6.bel.6.

THE NEWE CITTIE, called in Greeke *Canopolis*, the fourth parte of the cittie; the which was seuered as the other parts of the cittie were with walles, and many narrowe waies, which went cros, extending to the walles of the cittie. Wherein dwelt woolle sellers, Carpenters, Smithes, and other workemen and artificers.

THE PLACES OF THE NEW CITTIE.

147

Ios.6,bel,6.. BEZETHA, a mountaine, the which hauing many houses built theron was inhabited by the common sorte of people.

148

Ios.6,bel,8 & 13, THE CASTEL OF THE ASSIRIANS, nere vnto the which *Titus* pitched his tentes, at such time as he had gotten the wall of the citty. This castle stood more then an arrow shoote from the second wall.

The

149.

THE THIRD WALL, the which alſo is called the out ſet wall, which kinge *Agrippa* made vpon the common charge of the cittizens, extending it more broad and highe then it was before. This wall was very firme and ſtrong, fiue and twenty cubits high. It had foure ſcore and tenne ſquare and loftie towers which were of greate force, diſtant one from the other two hundred cubits; whoſe building and bewty in ſtone worke, was nothing inferior to that of the temple. *Ioſ 19, ant 7 Item, 2. bel. 10. & 6. bell. 6.*

150

THE BROADE STREETE: the which alſo was caled the ſtreete of the gate of *Ephraim*. Neem. 3. 8.

151

THE KINGES CAVES, vpon the which the third wall of the cittie was builded in length. *Ioſ. 6, bel. 6.*

THE GATES AND TOWERS ABOVT THE CITTIE.

152

CAPHETETA, the Eaſte wall of the Cittye vppon the brooke *Cedron*, which *Ionathas Machabeus* repaired. 1 Mach. 12.

153

THE CORNER STONE, which was moſte harde, being the firme foundation of mounte *Sion*. This Iſa. 28. Pſal. 117:

Neem.3. Acts.4. Rom.. 9 1Pet,2.

was a figure of Christ, who is the stronge and stable foundation of his church.

154

THE GATE OF THE CORNER, so called because it was situate in the north-easte corner of the cittie, next vnto the brooke *Cedron*. The which also was called the gate of *Beniamin*, bicause the way led through the same vnto the tribe of *Beniamin*. By this gate, wood was brought into the cittie out of the desert. In this gate also *Ieremy* the prophet was apprehended, whose ruines are nowe to bee seene a greate way out of the cittie.

4King.14. 2 Cron.25. Iere,31.37 38. zach. 14. *Broc,itin,6. Sal.tom.8. cap,5.*

155

THE GOVLDEN GATE, situate betwene the gate of the valley and the gate of the fountaine, so called bicause it was gilden with goulde: It was also called the Easte gate, bicause it was builded on the easte side of the Temple. And bicause it led by a very shorte way, from the temple of mounte *Oliuet*, it was rather a gate of the temple then of the cittie: and therefore *Necmias* maketh no mention thereof. By this gate Christe came riding vppon an asse into the cittie of *Ieruſalem* at what time men cutte downe palmes and strowed them in his way, crying *Hosanna* before him.

Eze.43.5 *Broc,itin 6. Sal.to.9.cap .4 Breid.14 paſch die. 184.*

156

THE GATE OF EPHRAIM, which now of som is called Saint *Stephens* gate, situate on the north part tending toward the way which leadeth vnto the tribe of *Ephraim*, where vppon it was called the gate of *Ephraim*. From this gate vnto the gate of the corner

4.King.41. 2.Cron. 25 Nec.8,12,

Ioas king of *Israell*, beate downe the wall of *Ierusalem* by the space of foure hundred cubits, and in triumphant manner hee being caried into the cittie in his chariot through that breach, became Lorde of the cittye. The which wall together with the towers thereof, *Ozia* kinge of *Iuda* afterwarde restored againe. *Ios.9,ant, 10. Broc, itin 6 sal.tom.8. cap,5,*

157.

THE WATER GATE, the which was situate betwene mount *Sion*, and the mount *Moria*, in the valley called *Mello*, toward the east. It was called the water gate, bicause it opened a passage, vnto the fountaine of the water of *Siloe*: and bicause horses were caried through the same to be watred in the brooke *Cedron*. And for this cause it was called the easte horse gate and it tended toward the valley *Gehennom*. Nee,2.3.8 2 Cro.23, Iere 19,31. *Broc,itin,6. sa,tom.8, c,5.*

158

THE GATE GENATH, or the gate of kinge *Herods* Garden, which was not farre from the second wall of the cittye. By which, water was brought vppe into the Tower *Hippic*. By this gate the seditious priuily salyed out many times vppon the *Romaines*. *Ios.6,bel.6. 7.8.*

159

THE GATE OF THE KINGES GARDEN, which in mounte *Sion* was placed betwene two walles of the castle: by which kinge *Zedechias* fled in the night. 4.King.25.

The

160

Neem.3. THE gate of the high prieſts pallace, at the ſouth ſide of the cittie.

161

2Cro.33. Sopho.1. Neem, 3,2. Broc.itin,6, Sal,to.8. cap.1,5. THE FISH GATE, the which was ſituate nexte to the tower of *Dauid* in the valley *Mello*, betweene mount *Sion*, and the lower cittie, towardes the weſte: and by the vault adioyning to the ſame, it gaue a conuenient paſſage too and from the cittie to euery man. And it was called the fiſh gate, becauſe through the ſame, fiſhes were brought into the cittye from *Ioppe*, and from other townes of the ſea coſt. This alſo had other names, as the gate of *Dauid*: and the marchants gate. *Dauids* gate, bicauſe it was nexte to *Dauids* tower: & the merchants gate, bicauſe by the ſame much marchandize were carried into the cittie from *Bethelem*, *Hebron*, *Gaza*, from *AEgipt*, and from *AEthiopia*. By this gate ſtrangers that came from the weſte, were wont to enter into the cittie.

162.

Neem.2.3. 12. THE DOVNG GATE, on the eaſt ſide of the cittie, toward the corner gate, on the north-eaſt, caried all the doung and filth of the cittie which the raine gathered together, into the brooke *Cedron*. Where vpon it was rightly called the doung gate.

163.

Broc.iti.6. Sa.t,8c.5. Ioſ.6,bel.2. & 5. THE GATES OF WOMENS TOWERS. On the north end of the citty, by which the ſeditious brake forth vppon the *Romaines*, when they beſeeged the cittie.

The

164.

THE VALLEY GATE, ſo named, bicauſe it made way into the valley of *Ioſephat*, ſituate in the midſt betwene the doung gate, and the goulden gate, and not far diſtant from the ſheepe market, and the poole called *Probatica*. The which alſo for this cauſe deſerued to be called the droue gate, bicauſe the flockes of cattell which were ſoulde in the ſheepe market and were to bee offered for ſacrifice in the temple, were brought in by this gate. But now it is called Saint *Stephens* gate of the firſt martyr *Stephen*, which was ſtoned to death not far from the ſame.

2 Cron. 26. Neem. 2. 3. 12. *Broc. itin, 6.* *Breid. 14.* *Iul.* *Sal. to, 8. cap 5.*

165.

THE OLDE GATE, which being on the weſt part of the cittie, was called in time paſt by the *Iebuſites* the gate *Iebus*. It was alſo called the iudgement gate, bicauſe in olde time, the Iudges did ſit there in Iudgement. For then the Seniors did exerciſe iuſtice and Iudgement in the gates of their citties. And ſuch as were condemned to die, went out at this gate. Where vpon Chriſt was led out of the ſame to bee crucified. Of this gate, there are at this day ſome oulde remainders and ruines to be ſeene.

Nee, 3, 12. Deut. 22. Ruth. 4, Iohn 19. Heb. 13. *Broc. iti. 6.* *Sal, tom 8. cap, 7.*

166

THE ROCKE: which was very high, going alonge from the tower *Pſephina* vnto mounte *Sion*, vpon the which the whole weſt wall of the cittie ſtood.

Broc, itin, 6

167

THE TOWER ANANEEL, the which being not far diſtant from the corner gate, towards the eaſte

Iere, 31. Zach. 14. Nee. 3. 12.

Nee.3, 12. and by north, was very ſtronge and notable: whereof the holy ſcripture maketh mention often times.

168

2 Cron.26. THE CORNER TOWER, ſtanding aloſte vppon the corner gate, which kinge *Ozias* did ſtrongly repaier, and made it one hundred and fifty cubites high.

169

Vuil.Tyr, 9 be,ſac,3. Broc.itin,6. THE TOWER OF DAVID: ſtronge and loftie, the which was builded by king *Dauid* in a corner of two deepe valleys, on the toppe of a broken rocke, with foure ſquare ſtones moſte firmely ioyned together with Iron and leade: whoſe ſingular fortitude, and notable bewty, for the commendation of Chriſts ſpouſe (which is the Church) is ſpoken of by *Salomon* when he ſaith. *Thy neck is like the tower of Dauid, builded with bulwarkes, where vppon there hang a thouſand*

Cant.4: *ſhields; yea all the weapons of the Giants.*

170

2 Cron.26: *Ioſ.9,an,11* THE HIGH TOWER, which was builded vppon the gate of the valley. The which alſo kinge *Ozias* repaired, and that it might be ſeene beyonde mounte *Oliuet*, hee made it one hundred and fiftye cubites high.

171

THE LANTERN TOWER, ſituate on the North end of the cittie, which men thinke was ſo called,

Nee.3, 12. bicauſe fier was continually kepte there, to ſerue as a marke both for land and ſeafaring men, to direct them the right way.

The

172.

THE GREAT TOWER, which ſtanding neere the wall of the temple was higher then the reſt. Neem, 3.

173.

THE TOWER MEAH, otherwiſe *Emat*, that is to ſay of one hundred cubits, which was not farre from the temple. Nee. 3, 12.

174.

THE TOWER PSEPHINA, which was eighte ſquare, of ſeuenty cubits highe, founded at the North-weſte corner of the cittie, vppon a very high rocke: being like a ſtronge tower, which by reaſon of the exceding hight thereof was feareful, from whence on a cleere day, men might behould *Arabia*, the ſea, and the vttermoſte borders of the *Hebrues*. The ruines whereof are as yet to be ſeene. *Iſe. 6, bel, 2. 5, 6. Broc. Itin, 6*

175

THE TOWER OF SILOE, which falling in Chriſts time ſlue eighteen men. Luk. 13.

176

THE DEEP VALLEY, which compaſſing mount *Sion* on the North and ſouth parte, went all along the weſte ſide of the cittie, euen to the gate of *Ephraim*, making a fitte and conuenient ditch for the Cittie. *Broc. itin, 6*

THE PLACES WITHOVT THE CITTIE.

THE PLACES AT THE EAST PART OF THE CITTIE.

177.

Aristæas. lib. de 72. interpretibus. Mat, 21.26 Mar. 11.14

THE WATER, which was brought out of the temple by conduit pipes vnder the earth, issued foorth here with greate noise, and so ranne into the brooke *Cedron*.

178.

Luk. 10.29 Ioh. 11:12.

BETHANIA, the noble castle of *Mary* and of *Martha* the sisters of *Lazarus*, hauing many houses, the which was situat beyond mount *Oliuet*, distant from *Ierusalem* fifteene furlongs, that is, two Italian miles. From which place, though it were but a little way off, yet by reason that mount *Oliuet* lay betwene, the cittie *Ierusalem* could not be seene: excepte from a little hill from whence part of mount *Sion* might be seene. Christe often times lodged in this house of *Martha*: where he preached the worde of God to *Mary* sitting at his feete. Here he raised vp *Lazarus* to life, after he had beene buried foure daies, and began to stincke. Here, hee sitting in the house of *Simon* the leaper, at the table together with *Lazarus*, *Martha* seruing thē *Mary* annointed him with a most pretious ointment.

Beth-

179.

BETHPHAGE, a little village, belonging to ỳ priests situate at the east foote at the mounte *Oliuet*, from whence Christ sente two of his disciples vnto the Castle *Opposite*, or ouer against them, to fetch the Asse and the Coulte. The which brought, and the disciples cloathes laide on the Coulte, hee roade on the same into *Ierusalem*. But comming down from mount *Oliuet*, and seeing the cittie, he wept on her, and prophesied hir vtter ruine bicause she knew not the day of hir visitation. Math, 21, Marke 11. Luk 19. Iohn. 12.

180.

THE CASTLE OPPOSITE, or which lyeth ouer a gainst you (to vse the wordes of Christ) when he sent his disciples to fetch him the Asse. It was a village right ouer against *Bethphage*. Mat, 21. Mar, 11. Luke 19.

181

THE WELL, nere vnto *Bethanie*, where when the Lorde came to raise vp *Lazarus*, *Martha* first met with him, and afterward called forth hir sister *Mary*. Iohn 11.

182

THE LITTLE HILL, at the foote of mounte *Oliuet*, neere vnto the Doue-house a little aboue the valley of *Siloe*. *Ios. 6, be. 13*

183.

THE WITHERED FIG-TREE, planted beside the way of *Bethanie*, the which bearing no fruite, but garnished only with leaues, was cursed of Christ and so presently withered. Mat, 21.

184

THE DRAGON FOVNTAINE, which doth
Neem. 2. ſpringe euen at this daye, which was betwene the valley and the dung gate.

185.

GEHENNOM, the which alſo was called *Benhen-*
nom, that is to ſay, the valley of the ſons of *Ennom*.
Ioſu. 15, 18 It was a place which was ſituate in the Suburbes of
3. King, 11. the cittie of *Ieruſalem* towarde the South-eaſte. In
Acts. 7, which place of *Benhinnom* was the tabernacle and the Idole *Moloch*: the which Idole as it was chiefe and principall amonge all the other Idols, ſo the ſame being the greateſt abhomination and moſte hated vnto God, hee often times forbad the ſame in the ſcriptures. It was an Idoll the matter whereof was braſſe; made in the likeneſſe and ſimilitude of a king, it was hollow within, and had a head like to the head of a Calfe, the other partes or members of the body hauing the ſhape and faſhion of a man, the armes whereof were ſtretched out: whereto the children that ſhoulde bee offered were made faſte, with the vehement and extreame heate of the Idoll were burned and vtterly conſumed being ſo houlden asit were of the ſame betweene his armes. For when the Idoll was made red whot with the fier which they had put into the hollowneſſe of the ſame, then the moſte wicked parents of theſe children in moſte cruell and barbarous manner, deliuered vppe their ſonnes and their daughters to theſe deteſtable and diueliſh Im-

bracings

bracings of the Idoll, that so they mighte bee burnte. And this they did of a certaine deueliſh deuotion, offeringe them vppe to the Diuell *Moloch* for a burnt offering of moſte filthie ſauour. Amiddeſt theſe horrible tormentes where with they were thus tormented, the miſerable Clamor of the children could in no wiſe bee heard, whereby the parentes mighte in any ſorte bee moued to pittie or compaſſion, for that the prieſtes of this Idole *Moloch*, during the whole time of the ſacrifice, did vſually make an exceeding greate noiſe both with the trumpettes and drums. 4.King.16. &.21

Wherevppon that place was called alſo *Tophet*. In this abhominable manner, *Achaz*, and *Manaſſes* alſo, kinges of Iuda, beeing euen as madde as the Common people, offered vppe their ſonnes to the Diuell *Moloch*. The which deteſtable madneſſe, the godly kinge *Ioſias* ſeeking at the length to redreſſe, brake in peeces the image of *Moloch*, cut downe his Groues, and defiled the place thereof with the filthineſſe of dead Carcaſſes, of bones, and of other vncleane thinges, and appointed it to bee a perpetuall dunghil for euer. 2 Cro.28 33. 4.King.23.

In this Valleye *Ieremye* at the commandement of GOD, breaking an earthen potte in peeces againſt the grounde, before the Elders of *Iuda*: propheſied that GOD woulde after the ſelfeſame manner, break and deſtroye both the Cittye and the people. According to which propheſie, there was ſo great and mightie a multitude of people ſlaine there, becauſe they had filled this place with the bloud of Innocent children, that this place was called no more the valley of *Tophet*, but *Poliandron*, that is to ſaye a heape of manye dead bodies, whoſe Carcaſes lyeng there. Iere 7,19. 32. Iſai.30.

there vnburied, became meat for the birdes of the ayre and for the beaſtes of the field.

186.

GETHSEMANI, a ferme place, at the foote of mount *Oliuet*. This had manie fruitfull oliue trees. When Chriſt intended to go vnto the garden that was in mount *Oliuet*, he came from his laſt ſupper into this place, heauie and ſorrowfull vnto the death.

Math. 26. Mar. 14.

187

THE GARDEN OF OLIVET, in the mount of *Oliuet*, where Chriſt praied vnto his father three times, that the cuppe of his paſſion might paſſe from him. And being in an agony, as he continued in praier, he ſwet bloud which fel droppe by dropp vnto the earth: at what time hee was comforted by an angell from heaueu. In *Hieroms* time there was a Church builded on this place, which is as yet to be ſeene.

Mat. 26. Mar. 14. Luke 23, Iohn. 18. *Hier. in loc, Heb, lib, G. Broc, itin 6. Bre. 14. Iul.*

188

THE KINGS GARDEN, the which alſo was called the incloſed garden. It was in the Suburbes of *Ieruſalem*, walled round about. And like to a parradiſe it was planted with trees, of all ſorts of fruits, with hearbes, with flowers of moſt ſweet ſauour, and what ſoeuer els that might delight the ſences. It had alſo moſt pleaſant and conuenient walkes. In this was that famous fountaine *Rogel*, & the ſtone *Zoeleth*, of both which there is often mencion made in the Scripture; where *Adonias* when he purpoſed to raigne, offered oblations, and with his followers made a feaſt.

2. King. 25. 3. King. 1. Cant. 4. 4 Kings 25. Iere. 39. 52 *Ioſe. 7, ant. 15. et. 9. ant 11.*

The

189.

THE GROAVE OF MOLOCH, consecrated to the Idol *Moloch*: where the worshippers thereof, after they had ended their sacrifice, committed fornication vnder the shadow of the trees. 4.King.23. *Hieron.in Ier,19,et, in Mat,10.*

190

THE MOVNT OF OFFENCE; it was a very high mountaine, situate on the south side of the kinges garden. Where the moste wise *Salomon* being nowe old, was seduced & made foolish by his strange wiues, building a temple to *Melchom* the Idoll of the *Ammonites*, which also he worshipped. 3.King.11. 4.King,23.

191

THE MOVNT OLIVET; or mounte of Oliues, so called by reason of the great plenty of oliues which grew there: called also in Greeke *Eleon*, which otherwise also is named the famous, and holy mountaine. It was situate on the east side of *Ierusalem*. It was seperated from the high cittie, the valley of *Cedron* lying betwen, distant from the cittie a Saboth daies iorney, according to the Scripture: but according to *Iosephus*, it was distant fiue furlonges: who also addeth that the top of the hill was six furlongs from the citty. For it was of so greate hight, that from the same, not only almost all the streetes of *Ierusalem* but also the dead sea, might easily be seene. And besides the oliues it abounded with palmes, pines, mirtells, and other fruitful trees. Dan.11. Zach.14. Acts.1. *Broch.itin.* 6. *Breid.14. Iul.*

In the toppe of this hill, the holy king *Dauid* fleeing from the face of his sonne *Absolom*, weping, and barefooted worshipped God. In this mountaine also his 2.King.15.

3 King.11. 4.King.23. sonne *Salomon* forgetting all godlineſſe, erected a temple to *Aſtaroth* the Idole of the *Sidonians*, right ouer againſt the temple of *Ieruſalem* (from whence euery one that committed Idolatry mighte beeſeene.) The which alſo with all other places dedicated to Idols, *Ioſias* vtterly deſtroied.

Luk.21,22 24. Iohn.18.8. Act.1. Chriſt often times came vp into this mountaine, both for quietneſſe ſake and alſo to pray, tarieng there all the night. Alſo from the top of this mount, he aſcended into heauen, in the preſence of his diſciples ſtanding there and behoulding him, after he had bleſſed them.

192.

3.King.11. 4King. 23. *Broc,itin,6. Sa.6,cap,5* THE MOVNT OF OFFENCE, a high mountain, on the other ſide of the brooke *Cedron*, and on the North ſide of the mounte *Oliuet*, diſtant from *Ieruſalem* foure furlonges. Whereon *Salomon* by the motion of his heatheniſh wiues, builded a Temple to *Chamoſh* the Idole of the *Moabites*. This alſo *Ioſias* brake downe. In the time of the *Machabees* a Caſtle was builded on this mount, ſome tokens whereof are to be ſeene at this day.

193

Ioſe.6,bel,6 THE FVLLERS MONVMENTE: the which was not farre from the Corner gate, in the North-eaſte.

194.

Neem.8. Iohn.12. THE PALME TREESE, wherof mention is made in *Neemias*, and in Saint *Iohns* Goſpell.

The

195

THE DOVE-HOVSE, on the South ende of the mount *Oliuet*; It was made of ſtone, round, loftie, and faſhioned like a tower, wherin were ſtore of doues to the number of foure or fiue thouſand. *Ioſ.6, bel. 13.*

196

THE BRIDGE OF CEDRON, made of ſtone, with one arche erected ouer the brooke *Cedron*, which *Helena* the Emperes cauſed to be made in that place. *Bre.14.Iul.*

197.

THE SEPVLCHER OF THE VIRGIN MARY, which was in the valley of *Ioſaphat* neere vnto the ferme place of *Gethſeman*, at the foot of mount *Oliuet* wherein the body of the moſt holy and bleſſed virgin, was decently buried by the Apoſtles. *Ioan. Damaſce de dormitione Deipar.*

198.

THE COMMON PLACE OF BVRIALL, which was in the velley of *Ioſaphat*, where the common ſort of people were buried. 4.King.23: Ierem.26.

199.

THE FOVNTAINE OF SILOE, whereto was ioyned the poole of *Siloe*, the which alſo is called the lower poole, lyeng on the weſte ſide of the valley of *Ioſophat*, and ſpringing from the roote of mounte *Sion*. The water thereof being cleere, ſweete, and plentifull, ran with a ſtill and calme ſtreame into the brooke *Cedron*. Iſai.8.22. Nee, 3.

This fountaine kinge *Hezechias* repaired. In the

Iobn 9. poole of this fountain the man which was borne blind
Broc,itin 6. washing his eies which Christe had annointed with
Breid.14 clay and his spittle, receiued his sight. *Iosephus* testefieth that *Siloe*, and all other waters which were without the cittie, did so faile and vanish away before the
Iul. paſch die. 197. comming of *Titus Cæsar*, that water was soulde hard
Io.6,bel,11 by them. And after his comming, they did so abound to him and his hoast, that they had water enough for them and for their cattell. Concerning the vertue of this water, the most dilligent Surueyour of this place *Saligniacus*, writeth in this sort. *The water of this fountaine is of greate price at this day, euen among the Saracens themselues. For whereas naturally they be rammage*
Sa.t.10.c.1 *and stinke like Goates, they washing themselues and their children therein, doe mittigate the euill sauour thereof. The Turkes also make great accoumpte thereof, for that they finde by experience, that the vse thereof is good for the sight of their eies.*

200

Acts.7. STEPHEN, the Deacon, in the very flower of his youth, was stoned to death, praying to God for them that stoned him, whose garments the young man Paule kept. This man, was the firste that triumphed with the palme of martirdome.

201

THE BROOKE CEDRON; is a riuer on the easte
1.King.3. side of *Ierusalem* betwene the same and mounte *O-*
Iere,31. *liuet*, which being increased with diuers springs issu-
Ios.8,ant.1. ing from all partes out of the mountaine, and pooles,
et 6.bel,13. ran through the valley of *Iosaphat*, and *Gehennom* with
Ezech.47. a siluer streame, and so passed through the plaines of the wilderneſse into the dead sea.

On the bankes of both side this riuer, there grewe many

many frutefull trees: the pleasant shew whereof, together with the gardens neere adioyning which were watered with the cristall streames of *Cedron*, greatly delighted the eies and mindes, of such as walked by the same. King *Dauid* passed ouer this riuer bare footed, bare headed, and with watery eies, accompanied with his moste trusty frendes, fleeing from the face of his sonne *Absolom*. Christ also went ouer the same, with his disciples when hee wente to the garden of mount *Oliuet*.

Broc, itin, 6. Sal. tom. 9. cap, 1. 2. King. 15.

202

THE VALLEY OF IOSOPHAT, the which also is called the valley of *Cedron*, and the valley of *Mountaines*. It is a wide and deepe valley betwene *Ierusalem* and mounte *Oliuet*, compassing the cittie on the east parte, the which is made very fruitfull by the passage of the brooke *Cedron*. The greate deepenes of this valley was much filled by *Titus* and *Adrian* the Romaine Emperours, casting into the same great store of earth with the ruines of the temple and cittie, yet it was not therewith any thing neere leueled. In this valley, the godly and religious kinges of *Iuda*, *Asa* *Ezechias* and *Iosias*, burned the Idols of the temple, and cast their ashes into the brooke *Cedron*.

Ios. 6, bel. 3. Hieron. in loc. Heb. litt. C. zach. 14. Broc, itin. 6 sal. tom. 8. cap, 8. 3 King. 15. 4 King. 23. 2 Cron. 15. 2. 9. 30.

This valley was the common place of buriall for the whole cittie, where all the common sorte of people were buried. For it was the manner of the Iewes to bury their dead courses out of the citty. And in the same place, the Turkes are now buried.

Ioel. 3. Sal, tom. 9. c, 2.

203.

THE VALLEY OF SILOE, so named of the fountane of *Siloe*: wherein the Iewes which at this day dwell at *Ierusalem*, are buried.

Iose. 6, bel, 13. Salig. to. 8. cap. 2.

The

204

4 Kings 25. Isai. 7. 36. THE WAIE OF THE FVLLERS FIELDE, lying betweene the water of *Siloe* and the South-easte corner of the cittie. Here the Prophet *Isaias* foretoulde king *Achaz*, that Christ should be borne of a virgin.

205

Ioan. Pasc. in pereg. s. die. 190. 193. 194. 197. 200. et 207. Isai. 53. Iere. 11. THE WAY OF THE CAPTIVITIE. These small prickes traced foorth in length (as you see) doe demonstrate the way, by which Christe was ledde captiue for the redemption of mankinde. For being come into the garden of mounte *Oliuet* to pray after his laste supper in the parlour of mounte *Sion*, and hauing offered to GOD his Father the holye sacrifice of praiers, returning from thence hee mette with his enimies which came to take him, to whome hee yeelded himselfe. Who hadde scarce gone forie steppes from the place where hee prayed, but the soldiors which were sente from the highe prieste and rulers of the people, layed handes on him, tooke him, and bound him.

Psal. 109. From whence he was presently caried as a meke Lambe by those rauening woolues, armed with weapons, ouer the brooke *Cedron*, to the houle of *ANNA*, which was distante from the place where hee was taken, two thousande three hundred and sixtie paces. And from hence hee was caried to the Pallace of *CAIPHAS* three hundred and thirtie paces. And so afterwarde hee was conducted by the souldiors and by the people to the pallace of *Pilate*, which was distante from that of *CAIPHAS* a thou-

sand

ſande paſes. And from thence to the pallace of *HEROD* which was diſtante three hundred and fiftie paces. Laſtly from thence againe to the pallace of *Pilate* hee was caried by another way then that which hee came, the diſtance of ſixe hundred elles which make about the length of halfe a myle and more. The paſes whereof wee ſpeake here, containe two foot and a halfe.

206

THE WAY, TO ANATHOT, to *Bethel*, and to the wilderneſſe. *Broc, itin 6.*

207

THE WAY TO IERICO, and to ENGADDI, of the which there is mention made in ſome of the Euangeliſts. Luke 10. Mar, 11.

208.

HERE THE THREE APOSTLES, *Peter*, *Iames*, and *Iohn*, ſate while Chriſte prayed in the Garden, being aboute a ſtones caſte from the ſelfe ſame place. Mar. 14. Luke 22.

209

HERE the other eight Apoſtles taried being diſtante about a quarter of a mile from the other three places. Mat, 26.

210.

HERE CHRISTE, to make vs free, was betraied with a kiſſe by the Traitor *Iudas*, and was bounde with hard and ſtraight bands (as if he had ben an euill doer) by the Iewes, whom he beate downe backward to the ground Mat, 26. Mar. 14.

Luk.22. Iohn.18. ground by the word of his mouth. There *Simon Peter* moued sodainely with great feruencie, stroke the seruant of the high Priest whose name was *Malchus*, and cut off his right eare: which christ immediately restored againe. But the rest of the Apostles being afeard left the Lord and fled.

211.

Mat.23,et. 25: Mar.13. Luk.21. IN this place of mount *Oliuet* right ouer against the temple neere to a certaine water, Christ sate with his disciples, making a longe sermon concerning the destruction of *Ierusalem*, the afflictions of the godly to come, the comming of false prophetes, the signes of the ende of the world, and concerning the manner of the last iudgement. In the which place, there was afterward builded a temple which is now desolate.

212.

Mat.21. Mar.11. Luk.19. Iohn.12. THIS WAY Christ came to *Ierusalem*, sitting vpon the Asses coult, wayted on with a great company of men, som going before, and othersome following after him: where vnto also a great number which came out of the cittie ioyned themselues. So that he seemed to be receiued of all men with so greate fauour, that many spraed their cloathes in the waye, som cutting downe the bowes of palmes, oliues, and other trees, to honour him there withal, strowed them in the way. And the voices of such as reioyced was heard in euery place as he went resounding with these cries, *Osanna in the highest, blessed is he that commeth in the name of the Lord.* With this pompe and triumph the true king and humble triumpher, entered in at the goulden gate, and rode aboute the temple, and the greatest part of the cittie. With this newe spectacle, the whole cittie was moued saying, *Who is this?* The mul-

multitude which followed him answered, *This is Iesus the Prophet of Nazareth a Citty of Galile.* Then the crie of those that reioyced and were gladde increased more and more, and men and women, young and olde, yea which is wonderful) the very infants, which came from al parts, cryed out together, *Osanna to the sonne of Dauid, Blessed bee the king of Israel, which commeth a king in the name of the Lord. Blessed be the kingdome that commeth in the name of him, that is Lord of our father Dauid: peace in Heauen, and glory in the highest, Osanna in the hyghest.* With these ioyful voices and cryes, they proclaiming their *Messias*, followed him euen into the Temple. Where this newe king happily beginning his kingdome, presently healed the blinde and the lame. In the meane time the wicked and enuious Pharisies, the chiefe priestes and Scribes, doo fret and fume, who seeing the great maruels which he did, and the children crying in the temple, *Osanna* to the sonne of *Dauid*, said among themselues, *Do ye not see how we profit nothing? Behold the whole world goeth foorth after him.* Wherevpon they begin with Iesus himselfe saying, *Mayster, doost thou heare what these say? Rebuke thy Disciples.* To whome he shewing that this was long before prophesied of by the Prophet, answereth, *Why should they not? Haue ye not read, Out of the mouth of very babes and sucklings thou hast ordained praise? I say vnto you if these holde their peace, the stones shall presentlie crye.* Psal. 8.

THE PLACES ON THE SOVTH PART OF THE CITTIE.

213.

Dan.14. *Breid.14. Iul, Salig.t.10. cap.2.*

ABACVC. Here the Angell of the Lord taketh vp the prophet *Abacuc* by the haire of the head, as hee was carying to the reapers in the fielde their dinner, and caried him with the same meat into *Babilon* to feede Daniel, being shut vp in the Lyons denne. Who being fed, he brought *Abacuc* hither againe.

214

Zach.11. Mat.27. Act.1. *Niceph.8. Hist ec.13. Broc.itin.6 Breid.14 Iul.*

ACELDEMA, or *Haceldemach* that is to saye the *fielde of bloud*. It was a potters fielde situate at the South parte of mounte *Sion* hauing behinde it a hill of the same name. This fielde, by the counsaile of the Iewes, was bought with the thirtie peeces of siluer for the which *Iudas* soulde Christ, that it might serue to bury strangers in, the middle parte whereof the Empereſſe *Helen* caused to be inclosed with a foure square wall in length seuenty and two foote, and in bredth fiftie. And the same to bee couered ouer with a roofe hauing seuen loope holes by which the deade bodies of Christians might be let downe.

Salig.tom,6 cap,5,et,t. 10,cap,1. Pas.d.197.

The vertue of this earth is reported to be wonderfull, and almost incredible, to witte, that it bringeth and consumeth into dust, the bodies of the dead men within the space of twenty foure howers, leauing nothing but the bones.

The

215

THE FVLLERS FIELDE, which lay all alonge at the South ende of the cittie, euen from the valley of *Siloe* east ward vnto mount *Gihon*, towards the west and betweene the wall of the citty and the water. In this fielde the Fullers did scoure their cloathes in the brooke next adioyning, and did set them on tainters, and so dry them. 4King: 18. Isai. 7. 36.

216.

THE DENNE, OR CAVE, of *Iames* the lesse, wherin he is said to haue hid himselfe by the space of three dayes, hauing vowed not to eate breade vntill Christe was risen agayne: For the which cause the Lorde appered to him a parte, after his resurrection. *Hie. to. 1. in catal, scrpt. Eccle.* 1 Cor, 15.

217

THE CAVE OF PETER THE APOSTLE, wherein after hee had denied the Lorde thrise, hee repented him and mourned with many teares. *Breid, 18, Iul.*

218

THE TENTS OF THE ASSYRIANS, of whom for a reuenge of their blasphemy, the most stronge to the nomber of 185000 in the very first night of the beseeging *Ierusalem*, were slaine by the Angell of the Lord, and (as *Augustine* reporteth) their bodyes were brought into dust, that they might not infect the aier: their garments, armour and weapons notwithstanding remaining whole and sound, that the people of *Ierusalem* might haue the spoile. 4. King. 18. 19. 2 Cron, 32. *August, t. 10 ad fratres in ere serm.* 25.

219

Breid.14. Iul. THE HOVSE OF ELIAS, wherein it is said that the prophet *Elias* sometime dwelt. Where afterward also a Church was builded.

220.

Iosu.15,18 4King.15. 2 Cron.26 Amos 1. zach. 14. Ios.9,an.11 THE MOVNTAINE EROGE, otherwise called the *South Mountaine*, being very high and loftie, bowing a little towarde the west. Concerning this mountaine this is worthy to bee noted; That, when *Ozias* king of Iuda presumed to put on him the priests attire, entered into the sanctuary of the Temple, and offered vpon the golden altar, the incense of sweete sauour vnto God: by and by there came a great earth quake, (whereof also *Amos* and *zacharias* the Prophets make mention) whereby the vpper part of the Temple was shaken, and this mountaine cleft in the mids, with so great and terrible violence, that one part thereof falling and tumbling downe was rolled and carried by the space of toure furlongs euen right ouer against the East mountaine (which is called the mount of offence) where at the length it staied. King *Ozias* himselfe in the meane time, blasted and terrified with lightning, was stricken in the forehead with a Leprosie. For the which cause he being presently cast out of the Temple and Citty, languished all his life long, and was shut vp in his house and separated euen till the day of his death.

Adã Reisne rus et Ioan. Herdenus in descrip. vrbis Hierosol,lib.7.c,2.

221.

Mat,2. Breid,14. Iul. Sal,tom.10 6,2. A FOVNTAINE. At this Fountaine, the Starre, which vanished away when the three wise men, which came from the East, were enter ed *I*erusalem, appeare d

appeared vnto them againe: and led them vnto *Bethlehem*.

222.

THE CAVE OF the Prophet *Ieremy*: wherein he sitting with a greeued and sorrowfull mind, wept, moorned, and bewailed the destruction of *Ieruſalem*, with sobs and sighes. Where *Helena*, the Empresse (as *Nicephorus* testifieth) builded a notable monument.

Lameu. 1. 2. 3. 4. 5. *Necep. 8. Hist. ec. 30.*

223

ISAIAS. Here that notable Prophet Isai, when hee propheſied in Ieruſalem about threescore and ten yeares, by the commandment of king *Manaſſes*, was ſplit through the body with a ſawe, and was buried vnder an Oake, whoſe ſepulture is to be ſeene at this day.

Argum. in Iſaiam. Hierom tradit. Heb. in. c. 2. Pa, 33: Broc. itin, 6. Breid. 14. Iul.

224

THE CAVES OF THE APOSTLES. There are many Caues, wherein eight of the Apoſtles (as it is reported) hid themſelues, during the time of the Lords paſſion.

225

THE MONVMENT ABSOLOM, is a marble piller, with an Inſcriptiō on the ſame, diſtant from Ieruſalem two furlonges: which *Abſolom* beeing aliue ſet vppe to himſelfe for a monument in the kings valley: where there is as yet to be ſeene a great heape of ſtones, which daily is increaſed more and more. For the Pagans and ſtrangers paſsing by that way, vſe this for a cuſtome, that euery man caſt a ſtone at the

2. King. 18. *Ioſ. 7. an. 10.*

piller, and challenging as it were, according to the lawe, his rebellion againſte his father Dauid, they curſſe him with this malediction, *Curſed be the Parricide Abſalom, and accurſed be all they for euer, which vniuſtly do perſecute their parents.*

Breid, 14. Iul.

Paſ. d. 191.

226

THE RIVER OF THE VPPER FOVNTAINE, ſituate on the South parte of mount Sion (which *Hieron* calleth the *Fullers fountaine*) the which the noble king *Ezechias* repaired with the conduct therof alſo. This he choaked with earth, at what time the *Aſſyrians* beſeeged *Ieruſalem.*

4. King. 18. 2 Cron. 32. Iſai. 7. 36. *Hier. in loc. Heb. lit. T.*

227

THE SEPVLCHER OF ZACHARIAS, the ſon of *Barachias*, whome the Iewes ſlue betweene the temple and the altar.

THE PLACES ON THE WEST SIDE OF THE CITTIE.

228.

BAALPARASIM, is a field in the valley of *Raphaim*, wherein Dauid the king, at the firſt time, ouerthrew the *Philiſtians*, and buried their Gods which he found in their tents.

2 King. 5. 1 Cron. 14.

229.

HERODS TENTS, which as *Ioſephus* witneſſeth, he pitched on the weſte part of the cittie.

Ioſe. 14. ant 24. et 1., bel 12.

The

230.

THE FOVNTAINE GIHON THE LOWER, which ſprange vp in the end of the fullers field, the waters wherof *Ezechias* brought vnto the vpper fountaine. 2 Cro. 33 *Broc. itin.* 6.

231.

THE FOVNTAINE GIHON the higher, ſpringing from the mount *Gihon*, which afterwards *Ezechias* ſtopped vp, and cutting deeper into the rocke, he brought the waters thereof vnto the weſt parte of the cittie of Dauid, by conduct pipes vnder the earth, by which he brought it through the middeſt of the cittie, into the innermoſte fountaine, leaſte when the cittye ſhould be beſeeged the people might want water. 4. King 20. 2 Cron. 32. *Eccle.* 48. *Broc. itin,* 6.

232.

IVDAS, who of an Apoſtle being become a traytor, hoong himſelfe vpon a wilde figge tree: And being hanged bruſt aſunder in the midſt, and all his bowels guſhed out. Mat. 27. Acts. 1.

233.

THE MOVNT OF CALVARIE, a rockie mountaine of meane hight, called in the Hebrue tongue *Golgatha*; which was nexte to the Northweſt parte of the cittie. In the which place offenders condemned in open iudgement, were put to death. Where at all times, a man might ſee the boanes and bowels of men hanged, or otherwiſe put to death. Here, *Chriſte Ieſus* our ſauiour, which knew no ſin, becam (as the Apoſtle ſayth) ſinne for vs, that is to ſay, was made a ſacrifice for Iere. 31. Mat, 27. Mar. 15. Luke 23. Iohn. 19. 2 Cor. 5.

for our sinnes, and as if he had beene an euill dooer was hanged between two theeues, and for our saluatiõ crucified. So that now mounte *Caluary*, which aforetime was a place moste infamous, by the passion and bloud of Christ, is now made famous aud honorable.

234.

Broc, itin. 6 Sal. tom. 6. cap. 5.

MOVNT GIHON, a mountain full of stones, high and long, which running along by the West part of the Cytty, growing lesse and lesse towards the gate of iudgement, is seuered from the Citty by a deepe valley. In this mountaine, at the commaundement of *Dauid*, *Salomon* was annointed king, by *Sadoc* the chiefe priest, and by *Nathan* the prophet with the holie oyle. To whom immediatly all the people cryed, *God saue king Salomon.*

3. King. 1.

235

THE MONVMENT of *Anani* the chiefe priest, of which *Iosephus* maketh mention, in his sixt booke, and thirteenth chapter of the Iewes warre.

236

2. King. 5. 1 Cron. 14.

THE PEARE TREES of the valley *Raphaim*, the which *Iosephus* calleth the wood of weeping, neere vnto the which Dauid assisted by God from Heauen, gaue a second ouerthrow to the Philistines, pursuing them a great way.

237

Isai. 11. Mar. 25. Mat. 1. 6

THE SEPVLCHER OF CHRIST, was a newe Monument, eight foot long, distant from Mount *Caluarie*, one hundred and eight foot, and from moũt *Sion* about a mile: which *Ioseph* of *Arimathea*, a noble

noble Senator, had hewen out in the rocke for himselfe, in the Garden neere vnto mount *Caluarie*. In the which Sepulcher he togither with *Nichodemus*, and the virgine Mary, with other godly women, buried the body of Iesus, being with the consent of *Pilate* taken from the crosse, and then trimmed with mirre and Aloes, and wrapt in a fine linnen cloath, was put honorablely into the same, the head layed toward the west: And rolling a stone of exceeding waight to the mouth of the monument, he went his way. But in the meane time, the chiefe priestes and *Pharisies*, going about to hinder the resurrection of Christ takinge vnto them a strong garde of soldiors, watched the sepulcher, and sealed the stone which shut vp the mouth of the sepulcher, least the keepers and watchmen being corrupted with money shoulde deale deceiptfully. But this dilligence of the Iewes, by which they went about to houlde Christ in the graue from rising againe, increased the miracle, and confirmed the faith of the Resurrection. And there hee firste of all appered to *Mary* Magdalen, at the monument as shee was weeping, in the likenesse of a Gardener.

Luke 23. Iohn. 19. *Nicep.* 8. *Hist ec.* 30. *Beda in Mar. ca* 16. *Broc. itin*, 6. *Breid.* 12 *Iul.* *Sal, tom.* 7 *cap*, 3. *et* 6. Mar, 16. Iohn 20.

238.

A WOOD, neere vnto the cittie, as is to be gathered by *Iosephus* in his sixt booke and fourtene chapter of the Iewes warre.

239

THE BROOKE, OR RIVER GIHON, at the southwest corner of the cittie: which kinge *Achas* had begun to bringe from the lower fountaine *Gihon* into the vpper fountaine: the which kinge *Ezechias* at the last finished. 2 Cron. 32.

240

Iere.31. *Lira,ibid.* THE VALLE OF DEAD CARCASSES, which lay betweene mount *Caluarie*, and the walles of *Ieruſalem*: ſo called, bicauſe the dead carcaſſes, bones, & aſhes, of ſuch as were put to death or burnt on mount *Caluarie* were caſt thereinto.

241

2Cro.33. *Ioſ.6.be,13 et 15,et 18,* THE VALLEY OF THE FOVNTAINE GIHON: whereof mencion is made in the booke of the Cronicles, and in *Ioſephus*.

242.

2.Kin.5.23 1 Cro,11. 14. Iſai.17. THE VALLEY *Raphaim*, that is to ſay, of Gyants. It a is valley on the weſt ſide of the cittie very large & great,, which beginneth at the north part, and extendeth vnto the South; bringing foorth moſt plentifully in time paſt excellent wheate, wine, oyle, and al other fruites. In this valley Dauid by the helpe of God, twiſe ouercame the *Philliſtines* which ſought to inuade him with a great armie.

243.

Actor.8. Brocardus in.6 THE WAIES TO BETHLEHEM, *Emaus*, to *Gaza*, and to *Ioppa*, which *Salomon* made with flint and ſtoane, euen as he did other waies, which led to *Ieruſalem*, both to make the paſſage more eaſie, and alſo to ſhew foorth the magnificence of his kingdome in this point.

244.

THE WAIE TO SILOE, and to *Gabaon*, whereof *Brocardus* in his ſixt booke of his traueile maketh mention.

Here

245.

HERE CHRIST fell againe; as according to the tradition of the fathers of old. *Pas.d.10.*

246.

HERE IESVS tourning himselfe about to the women that mourned and wept, sayde, *ye daughters of Ierusalem, weep not for me; but weep for your selues and for your children, bicause the day shall come, &c.* Luke 23. *Breid.14 Iul. Salig.tom,8 cap,7.*

247.

HERE CHRIST FELL DOWNE the third time vnder his crosse: as the fathers of old time haue affirmed. *Breid.13. Iul, Pas.d.181, et 212.*

248

HERE CHRIST WAS STRIPT OVT OF HIS GARMENTS; whose body being all to torne with whips, could not but be very soare, wherunto his bloudy garments cleauing gaue newe occasion of paine, when they were violently pulled off. And standing there naked al the while that the cros was a preparing, in the could & wind, he sate down at the length vpon a stone, where he dranke wine mixt with gaule & mirh. *Psal,38,et 68.* Isai.63. Mat.27. Mar.15. *Breid,12.*

249

HERE CHRIST BEING LAYED ON HIS BACK ON THE CROSSE, and stretched out vpon the same, his hands and feete was nayled thereunto with Iron nayles: and his tender members were with such force strayned and racked vppon the crosse, that the very arteries and sinewes werel oosened, and all his bones might be toulde. Psalm.21. zach.13. Iohn.20. *Salig.to.7. cap.4. Pas,d.214.*

250

Mat.27. Mar.15. Luk.23. Iohn.19. THIS IS the moſt notable and memorable place of the whole world, euen the clifte of the Rocke of mount *Caluarie*, wherein the Croſſe bearing the bodie of Chriſt, was faſtened about high noone of the feaſte day of Paſſouer. Vpon the top of which croſſe, a white table was faſtened, expreſſing the cauſe of his death, written with *Pilats* owne hand in theſe woordes of *Hebrue*, *Greke* and *Latine*.

IESVS OF NAZARETH, KING OF THE IEWES

Math.27. Mar.15. Luk.23. Iohn.19. Further it is to be remembered, that the Iewes did in ſuch manner erect and ſet Chriſt vpon his croſſe, that his backe partes might be toward *Ieruſalem*, and his face towards the weſt. For they demed him vnwoor thy to haue his face toward the holie cittie. But wee muſt thinke, that this was not done altogether by fortune, or without a myſtery: but rather by the ſingular diſpenſation of God, his miſeries ſeeme to be no falſe prophets of our felicitie, by this meanes, and by this dede forewarning them of that which the Prophet *Ieremy* had propheſied ſhould come to paſſe, ſaying *I will ſcatter them with an Eaſt wind before the enimie, I will ſhew them the backe and not the face, in the day of their deſtruction*. For as ſaint *Hierom* ſaith, ſeeing they are diſperſed throughout the whole world, and do cal vpon God night and day in the ſynagogues of Sathan, God ſheweth vnto them his backe, and not his face that they may knowe that hee is alwaies going from them, and not comming towards them: And that euen in the day of their deſtruction, that is to ſay, during all the time after the paſſion of our ſauiour, vnto the very ende of the worlde: that when the fullneſſe of the Gentiles is come in,, the remnant of the people

Beda in Luc, cap, 23 Breid. 12. Iul. *Salig. to, 7. cap, 5.* Iere, 18. *Hieron. in Iere, cap, 18* Pſal. 58. Iſai. 10.

ple of Israell may bee conuerted at the laste, and bee saued. And I verily coniecture that by this their cruelty, they were foretellers of our felicity. For in that they did sette the moste sweete and amiable face of our sauiour towarde the weste, it seemeth vnto me to note no other thinge, but the very same which the kingly Prophet longe before had toulde shoulde come to passe saying, *His eies behoulde the gentiles.* For hee hauing the eyes of his mercie opened and fixed vppon vs, from the time of his passion, will not cease to looke vpon vs with a fauorable countenance euen vnto the end of the world. Rom. 9. and. 11. Psal. 65.

Therefore, Christe being on this manner hanged on the crosse, three howers naked, bloudy, wounded, crowned with thornes, did hang between two theeues in most grieuous torments, partaker with them of the paine and punishment, as if he had beene a companion with them in their wickednesse: The which thing the prophet *Isaias* foreshewed should come to passe, saying, *Hee was reputed among the wicked.* Whome in the meane time, the Iewes, the high priests, together with the Scribes and elders of the people passing by, yea the common soldiors also, and the theefe that was crucified with him, in steed of consolation, which belongeth to al that are afflicted, in most reprochful manner scorned him, shaking their heads, and saying, *Thou which destroiest the temple of God, and buildest the same againe in three daies, saue thy selfe: if thou beest the sonne of God, come downe from the crosse, He saued others, him selfe he cannot saue If he be Christ the king of Israell, let him come down now from the crosse, and wee will beleue him. He trusted in God, Let him deliuer him nowe, if hee will haue him. For he said I am the son of God.*

Iesus most patiently suffering all these things more bitter then the crosse, was so far from reuenging them

that he praied for them that mocked him saying, *Father forgiue them for they know not what they doe*. And
1. to the other of the theeues requiring mercy hee promised *Paradise*, saying, *Verely I say vnto thee, This day*
2. *thou shalt bee with me in Paradise*. And then beholding his well beloued mother, and the disciples also whome he loued, and commending a virgin to a vir-
3. gin, said vnto his mother, *Behould thy sonne*. And then he sayd to his disciple, *Behould thy mother*: who from that hower forward tooke her for his owne. While these thinges thus proceeded, the sunne abashed at those passions which the creator of all the worlde suffered on the crosse, as it were mourning hid his face: and was darkened from the sixte hower, (at what time it shyneth in greatest glorye) vntill the ninth hower.

Then Iesus complayning that he is forsaken of his father, cryed out with a strong voice saying, *My God,*
4. *My God, why haste thou forsaken me?* This donne, to the ende all thinges that were spoken of by the pro-
5. phets, might be fulfilled, hee sayd, *I thirste*. Straight
Psalm, 68. way one running, as though he would doo him some good, when he had taken a spounge, and filled it with vinegre, hee put it vppon a reede and gaue him to drinke. Iesus wonderfully thyrsted for the saluation of men: but the Iewes offered him nothing but gaule and vinegre. And so soone as Iesus had tasted the
6. vinegre, hee sayde, *It is finished*, geuing thereby to
Heb, 5. vnderstand, that the sacrifice was truly ended according to the will of his father. And once againe crying out with a loud voice and with sheading of teares, hee sayth, *Father into thy handes I commende my spi-*
7. *rit:* And so bowing downe his heade (a man of Horishing age) hee yealded vppe his breath, the nynth hower of the fiue and twentieth day of March, and in the

thethree & thirtith yere of his age and three moneths. But in the yeare from his Incarnation, the thyrty and foure.

By this sacrifice, the moste high and euerlasting priest inflamed with most singular and vnspeakeable loue, offered him selfe a sacrifice and a peace offering to God his father, and by his death destroyed death, ouercame Sathan, brake a sunder hell gates, restored life, and opened vnto all beleeuers, the euerlasting kingdome of heauen. For this cause, the fathers of ould time, ingraued in siluer these words of the psalme in Greeke, and set it in the circumference of the hole which was made on the toppe of mount *Caluary*, and wherein the crosse of Christ was fastened, but nowe they are ingrauen in copper thus.

ὧ δὲ ὁ θεός βασιλεὺς ἡμῶν πρὸ αἰῶνος εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς, that is to saye, *Here God our Kinge before worldes wrought saluation in the middest of the earth.*

The which one and onely bloudy sacrifice moste truly and lawfully made, hee woulde not by and by so soone as he was dead be taken from the crosse, but euen as when he was aliue, so when hee was dead, by the space of three howers he hong as a spectacle to all men: and as he spared no one member from torment so his will was to shed all his bloude, euen to the very laste droppe of his moste pretious heart, and to open the fountaine for the washing away of our sinnes, the which we may vse to our endlesse comforte. Therfore one of the soldiors perceauing and opening his side and hearte, presently there issued foorth bloude and water as from a moste liuely springe, to the sanctifying and saluation of his Church. In the meane season all thinges gaue testimonie to their Lorde and makers death. The vaile of the Temple rente a sunder in two partes.

Pas. d, 223. et, 224.

Zach. 13. Isai. 12. Zach. 12.

partes: the earth was shaken and quaked, the graues opened, the deade bodies of men arose againe, and the stoanie rockes, (to the shame and reproach of the Iewes for the hardnes of their hartes) claue a sunder & burst in peeces.

251

Iohn. 19. Luk. 2. *Breid. 12. Iul. Salig. 10, 7. cap. 5.* Pas. d. 225.

HERE the blessed virgin *Marie*, accompanied with *Iohn*, with *Marie Magdalen*, & with other women, stoode with a firme mind and constant faith, where according to the propheſie of *Simeon*, the sworde of sorrow pearsed her soule.

252

Iohn. 19. Psal. 21.

HERE the soldiors which crucified Christ, parted his garments among them and cast lotts for his seameles coate who should haue it, that the saying of the prophet might be fulfilled, *They parted my garments among them, and for my Vesture they did cast lottes.*

253.

Breid. 12.

HERE the dead Corpes of Christ, being taken down from the Crosse, was deliuered to the blessed virgin *Marie* to be buried.

254

Math. 28.

HERE *Christ meteth with the* women, which returned from his Sepulcher toward *Ierusalem*, and saluteth them, who imbracing and kissing his feete woorshiped him.

255

Luk. 24. Mar. 16.

HERE Christ in the forme of a straunger, went with the two disciples toward *Emaus*: and in the way as they

they wente together, hee interpreted *Moses*, and the Scriptures of all the prophets, which he proued to bee fulfilled in him.

THE PLACES ON THE NORTH SIDE OF THE CITTIE.

256.

THE tents of the *Chaldæans*. On this North part of the cittie, *Nabuchodonozer* kinge of *Babilon*, and the *Chaldæans*, scaled the wals of *Ieruſalem*, and wan it. 4King. 25. Iere 1, 39, & 52.

257

THE TENTS of the Romaines, the which were pitched betweene the *Womans* towers, and the tower PSEPHINA. On this parte, although incloſed and fortified with a triple wall, *Titus* and the Romains aſſayled *Ieruſalem*. For on this parte onely, the citty was ſauteable. And albeit the other partes were compaſſed round about with one ſingle wall onely, yet the ſame being very ſtrong, and ſette vppon ſtony and cragged rocks, and hauing alſo deepe valleies or trenches Impaſſable, were inexpugnable. Therefore they began to ſcale the firſt wall, which was the outermoſt and third wall of the cittie. After that they tooke in hand the ſecond wall: And then the third wal of the cittie, which wall alſo called the old wall. Next they took the caſtle *Antonia*: And ſo the temple, which was fortified like a caſtle and laſt of all they entered mount *Sion*, of al the reſt, the moſt ſtrong. At what time alſo the Chriſtians tooke this cittie in hand to win it, they began their enterpriſe on this part, anong whome *Godfrey* of *Bullion* was the firſt that entered the wal, nere vnto the gate of *Ephraim*, whoſe ſoldiors following the aſſalt like men, *Ioſ. bell*, 2. 3, 5, 6. 7, 8 9, 10 et 7. *bel* 1, 2. 4. 9 10, 15, 16. *Wil. Tyr. bel ſac. lib*, 8, *cap* 5 *et* 18,

opened immediately the sayde gate, and so wan the cittie. The which also the *Saracens* beseeging on the same parte, wan from the Christians.

258

Iere, 31, THE HILL GAREE, the which was neere to *Ierusalem* one the north.

259

Ios. 6. be, 13 EREBINTH was a little village on the north.

260.

Ios. 6, be. 2. 4. 7. GARDENS AND FEARMES, inclosed with wals and hedges: where *Titus* taking a vew of the citty was in danger.

261

Iose. 20. ant 2. 3. et 6. bel 2. 5. 6. Euseb. 2: hist eccl, 12 Hie. to. 1: epist. 23. ad Eustoch. THE SEPVLCHER of *Helene* Queene of the *Adiabens* (who vittailed *Ierusalem* in the time of the famine with wheat) the which she moste sumptuously builded with three pinacles, about three furlongs distant from the cittie. Wherin she was buried with her son *Isates*: the which also was standing in the time of *Eusebius* and *Hierom*.

262

Ios, 6. be. 13 THE NORTH MOVNTAINE, where *Pompei* pitched his tents.

263

Act. 12. Ios. 19, ant. 8. et 6, bell, 4. 13. THE MONVMENT of *Herod Agrippa*: who for his intollerable pride being striken by the angell of the Lord, and consumed of wormes, dyed.

Sapha

264.

SAPHA, in Greeke called *Scopos*, that is to say, A place of espiall, situate towarde the north, distante from the cittie about seuen furlongs. It was so named, bycause from thence both the citty and temple might be seene. Here *Iaddus* the chiefe Priest, and the rest of the priests, in their priestly attire, and al the people clad in white garments, went foorth to meete *Alexander* the greate, kinge of the *Macedonians*, when hee came with his army to destroy *Ierusalem*. Whome when *Alexander* saw by and by suppressing his fury, in humble sort worshipped the name of God, which shined in goulden letters in the *Reasonable* of the high priest, and gaue reuerence to the high priest. Then entering into the Cittie and Temple, hee offered sacrifice to God, and graunted greate priuiledges vnto the Iewes. *Ios. 11 ant. 8. et 2. bel. 24. et 6. bell 3. 4.*

265

THE FRVITEFVLL WOOD, which *Titus* caused to be cut downe. *Ios. 6, bel, 4. et 7,*

266

THE LAKE OF SERPENTS, which in ould time was called *Bethara*. *Ios. 6, bel, 4.*

267.

THE WAY, by which men went into *Samaria* and *Galile*. *Broc. itin, 6,*

268.

THE VILLAGE neere to *Ierusalem*, whereof *Nee-mia* maketh mention. Neem. 3.

THese (*Christian Reader*) are the most notable and famous places of the Citty and Temple of Ierusalem. By the placing whereof, the scituation of the rest may easily be knowne. Therefore if wee haue made a true description, let the praise be giuen to God, the giuer of all good gifts. But if otherwise there bee any defect, impute that to my want of skill, and not to my ill will: who for that I was not able to giue towards the furnishing of the Temple, golde, siluer, or pretious stones, haue notwithstanding offered a little oyle to lighten the Church; trusting that the same will be acceptable, both to Christ, who allowed the twoe mites which the poore Widdow offered: & also to those that be good Christians, whom it becommeth well to be like vnto their hed CHRIST.

FINIS.

The names of the Authors out of whose workes and trauels this Description of Ierusalem is taken and made.

THE HOLIE BIBLE, of the old and new Testament.

FLau Iosephus, a prieſt of the Iewes: who flouriſhing in the 70. yeare of Chriſt, exactly deſcribed the ſcituation, the forme, and the beſieging of the Citty of Ieruſalem.

EXemplars of the famous Doctor of the church S. Hierom, as well printed as written. Who liued in the yeare of Chriſt. 380.

IAmes of Vitriac, who trauelled into the Holy lande, and and returning was made Biſhop of Acon, who wrote a Booke, concerning the Holy land, and the wonders which he ſaw there. He floriſhed in the yeare of our Lord. 1231.

IAmes pantaleon a Frenchman, Patriarch of Ieruſalem, his booke concerning the Holy land. Who was famous in the yeare of Chriſt, 1247.

THe exact Deſcription of Ieruſalem, and of the places of the holy land, made by Brocardus a Moonke, publiſhed at Baſil by Heruage, and at Antwerp by Stelſius. Who in the yeare of Chriſt, 1283. after great ſearch and dilligent ſuruey of that Citty and land, and the view of the antient ruines thereof, deſcribed the ſame moſt carefully.

THe Deſcription of Ieruſalem and of the holy places, by Iohn Mandeuille Engliſhman, who finiſhed his peregrination in the yeare of our Lord, 1322, and diligentlie deſcribed the ſame: printed at Antwerp by Nicol. Wouuer, in Anno. 1564.

A Table of the Citty Ieruſalem, and a verie ancient deſcription of all the Holy lande, portrayed one hundred yeare ſince and more in parchment, which Iohn Huls procured.

cured from the Librarie of the Colledge of saint Hierom at Delph in Holand.

THe originall of the Citty of Hierusalem and of the Temple in the same, described by Rodulph Langius, Anno 1476. and printed at Colen, Anno. 1517.

THe Pilgrimage to Hierusalem and to mount Sinai, of Bernhard Breidenbach, Deane of the Church of Mentz, which he, accompanied with others moe, finished, Anno 1483. and most dilligently described the same. Adding thereunto a portraiture of the most principall places of the holy land and of his trauell, which he caused a cunning painter to make vpon the view of euery place, whom he had in his companie for that purpose: Printed at Mentz, An. 1486.

A Description of the voyage to Hierusalem, published in the yeare 1520. by M. Gerard Kuynretorff and others.

A Delineation of the Citty of Hierusaiem, which mayster Iohn Schorrel with the helpe of a skilfull painter drue foorth by the view of the eie, sitting on mount Oliuet. 1521.

THe Description of Hierusalem and of the holy places, by Ioan. Heuterus Prator of Delph, which hee sette foorth in An. 1521.

THe like Description was made by Bartholmew of Saligniac Knight, and professor of both lawes. 1525.

A Peregrination, with an exact description of Hierusalem and of the holy places, made by Iohn Pasch Doctor of Diuinitie, printed at Louane in the yeare, 1563.

THe Histories of the Holy warre, whereof there were three and twenty books, shewing how in the year 1099 Hierusalem and the whole land of promise, was recouered againe by the Christians, and so possessed of them 84. years by William, archbishop of Tyren, Chancellor of Hierusalem: printed at Basill in the yeare. 1564.

SIx bookes of Hiſtorie concerning the holy warre, ſette forth by Iohn Herold, printed at Baſil in the year, 1560

A Delineation, or Mappe of the Citty Ieruſalem, and of the holy places of al the land of Paleſtine, by Herman Broculoo, printed at vtrict in the yeare, 1538

BOnauentur of Mirica his Deſcription of Hi[illegible]ruſalem, and of the holy places thereof, who made thr[illegible] voiages thyther, and dwelt there a long time, in the yeares 1538. and 39.

The vniuerſal Coſmography of Sebaſtan Munſter.

THe Deſcription of the Cittie of Hieruſalem, and of Paleſtine, by Wolfgang Weyſſenburch: Printed in the yeare, 1542.

A Dilligent Deſcription of the places of the olde & new Teſtament gathered out of many authors: as, out of Ptolomie, Plinie, Pomponius Mela, Strabo, Herodotus, Hierō, Ioſeph Egeſippus, Stephanus, Raphael volateran, Lyra, Bocas. And out of the morelater, as Iames ziegler, Wolfang Weyſſenburg, and Andrue Althamer, menne that heerein haue taken great paines: and printed at Paris.

A Delineation and deſcription of the Citty Ieruſalem, and of the land of promiſe, moſt exquiſitlie doone by Bonauenture Broccard, in the yeare, 1544.

A Deſcription of Ieruſalem and of the places thereof, by M. Gerard Ioan of Leiden, in the yeare, 1556.

A Map of the Citty of Ieruſalem, and of the whole lande of promiſe, made by Tilmannus Stella in the yeare, 1557, and printed at Anwerp.

A Topographical deſcription of the Citty of Ieruſalem by Fabian Licinius a Venetian, printed at Venes in the yeare, 1560.

A Mappe of Ieruſalem ſet forth by Adam Reiſzner, exhibited to the Emperour Ferdinando in the yeare, 1559.

The

THe way of Caluarie, written in Latin, by Laurence Surius.

THe way of the Crosse, from Pilates house to Mount Caluarie, published by Peter Calentine, and printed at Louane in the yeare, 1561.

THe Itinerarie of Iohn Godscalci of Delph which he finished in the yeare, 1561.

A Description of Hierusalem and of the places therabout by Isbrand Godfrey, which hee finished in the yeere, 1563.

THe voyage of the noble knight, Baptist van der Muelen of Mechlin, who by word of mouth described vnto me oftentimes Hierusalem, & al the places thereof, which he surueyed in the yeare, 1567.

THe Description of the old and new Hierusalem, made by Peter Lackstein, and painted in a map by Christian Sgrothen in the yeare, 1570.

A Topographical delineation of the Citty of Hierusalem made by Antonie de Angelis a minorite, who dwelt a long time at Hierusalem, set forth in the yeare, 1578.

A Verie large map the Citty of Hierusalem, and of all the holy land, drawne in parchment with the hande of Biron a Frenchman with liuely colours, & bewtified with Gold, and described in the French toong, which Mappe, MICHAEL EYZINGER of Austria, a most dilligent historiographer, deliuered vnto me.

THese are for the most part the chiefe Authors among them, which of set purpose haue handeled this Argument, and of whome I make special mention, I haue vsed many, of whom I haue nothing spoken: And to make mention of all such writers, which hauing another purpose, and haue yet giuen me matter to write of, yeere to make a tedious Catalogue.

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